

accordance with sub-rule (1) of Rule 267-A of the Rules of Procedure and Conduct of Business in the Mysore Legislative Assembly."

*The motion was adopted.*

The calendar of events for elections is being circulated separately.

**(vi) House Committee.**

**Sri S. NIJALINGAPPA.**—Sir, I beg to move

"That this Assembly do proceed to elect eight members to the House Committee in accordance with sub-rule (2) of Rule 332 of the Rules of Procedure and Conduct of Business in the Mysore Legislative Assembly."

**Mr. SPEAKER.**—The question is :

"That this Assembly do proceed to elect eight members to the House Committee in accordance with sub-rule (2) of Rule 332 of the Rules of Procedure and Conduct of Business in the Mysore Legislative Assembly."

*The motion was adopted.*

The calendar of events for elections is being circulated separately.

**SPECIAL MOTION**

**Re : Merger of Goa with Mysore.**

**Mr. SPEAKER.**—Before Sri S. S. Patil speaks, I have a special request from Sri B. P. Kadam that he may be given a chance. I propose to give him 15 minutes.

**ಶ್ರೀ ಎಸ್. ಎಸ್. ಪಾಟೀಲ್ (ಸಾಧು).**—ಸ್ವಾಮಿ, ದೇಶದ ವಿಭಾಗವಾದನಂತರ ಬಂದ ಕಠೋರ ಅನುಭವವನ್ನು ನಾವೆಲ್ಲರೂ ಮನವರಿಕೆ ಮಾಡಿಕೊಂಡಿದ್ದೇವೆ ಎಂದು ನನ್ನ ಮರಾಠಿ ಬಂಧುಗಳಿಗೆ ವಿನಂತಿ ಮಾಡಿಕೊಳ್ಳುತ್ತೇನೆಂದು ನಿನ್ನೆಯ ದಿವಸ ಹೇಳಿದ್ದಾಗಿದೆ.

ಸ್ವಾಮಿ ವಿವೇಕಾನಂದರು ಒಂದು ಕಡೆ ಹೇಳಿದ್ದಾರೆ : [Marathi]. ಅವರ ವರ್ತನೆ ಎಲ್ಲ, ಇವರು ಮಾಡುವ ವರ್ತನೆ ಎಲ್ಲ? ಇದನ್ನು ನಭೆ ಗಮನಿಸೇಕು. ಆತ್ಮ ಶೋಧನೆ ಮಾಡಿಕೊಂಡು ಮಹಾರಾಷ್ಟ್ರೀಯರು ಪರಿಶುದ್ಧ ಭಾವಿಗಳೋ ಹೇಗೆ ಎನ್ನುವುದನ್ನು ವಿಚಾರ ಮಾಡಬೇಕು ಎನ್ನುವ ಪ್ರಶ್ನೆ ಇದೆ. ಇವರಿಗೆ ಕೇಂದ್ರ ಸರ್ಕಾರದವರು ಮುಂಬೈ ಕೊಡುವುದಕ್ಕೆ ಕಾರಣವೆಂದರೆ ಚಳುವಳಿಯನ್ನು ಮಾಡಿದ ನಂತರ ಕೊಟ್ಟರು. ಅದೇ ಅವರಿಗೆ ಪೋಷಕ ವಾಗಿ ಚಳುವಳಿ ಮಾಡಿದರೆ ಹೆಚ್ಚು ಪ್ರದೇಶವನ್ನು ಪಡೆಯಬಹುದು ಎನ್ನುವ ಪ್ರವೃತ್ತಿ ಅವರಲ್ಲಿ ಜೇಳಿದುಕೊಂಡು ಹೋಗಿದೆ. ಹೀಗಾದರೆ ದೇಶ ಉದ್ಧಾರವಾಗಲಾರದು. ಹಿಂದೆ ಮುಂಬೈಯನ್ನು ಅವರಿಗೆ ಕೊಡುವಾಗ ಕೇಂದ್ರ ಸರ್ಕಾರದವರು ಅವರ ಮೇಲೆ ಒಂದು ನಿರ್ಬಂಧವನ್ನು ಹಾಕಿ ಫುನು: ಇಂಥ ವಿಚಾರ ಮಾಡುವುದಕ್ಕೆ ಬರಕೂಡದು ಎಂದು ಹೇಳಿದ್ದರೆ ಚೆನ್ನಾಗಿತ್ತು. ಆದರೆ ಕೇಂದ್ರ ಸರ್ಕಾರದವರು ಹಾಗೆ ಹೇಳಲಿಲ್ಲ. ಆದಕಾರಣ ನಾವು ಬೇಡಿದ್ದಲ್ಲ ಸಿಕ್ಕುತ್ತದೆ ದಿಲ್ಲಿ ಬೇಡಿದರೂ ಸಿಕ್ಕುತ್ತದೆ ಎನ್ನುವ ಮನೋಪ್ರವೃತ್ತಿ ಬೆಳೆಯುತ್ತಿದೆ. ಇದನ್ನು ಇತಿಹಾಸವೇ ಹೇಳುತ್ತದೆ.

(ಶ್ರೀ ಎಸ್. ಎಸ್. ಪಾಟೀಲ್)

ನಮ್ಮ ದೇಶವನ್ನು ಆಳುವ ಮುಖಂಡರು ಅನೇಕ ಹಿಮ್ಮಾಡಲ ಪರ್ಮಂತ ಇರುವ ಎಲ್ಲರನ್ನೂ ನಾನು ಕೇಳುತ್ತೇನೆ, ಹೀಗಾದರೆ ದೇಶಾಭಿಮಾನ, ಪ್ರಾಂತಾಭಿಮಾನ ಉಳಿಯುತ್ತದೆಯೇ? ಇದರ ಕಡೆ ಗಮನಕೊಟ್ಟಿದ್ದೀರಾ ಎಂದು. ಇವರ ಕೈಯಲ್ಲಿ ದೇಶವನ್ನು ಕೊಟ್ಟರೆ ದೇಶದ ಗತಿ ಏನಾಗಬಹುದು? ಅದರ ಸಂರಕ್ಷಣೆ, ಅಭಿವೃದ್ಧಿ ಆಗಬಹುದೋ? ಹೀಗೆ ಇಂತಹ ಸಂಕುಚಿತ ಮನೋಭಾವ ಅಲ್ಲಿನ ಜನಗಳಿಗೆ ಬರಬಾರದಾಗಿತ್ತು. ಯಾವತ್ತೂ ಮುಖ್ಯಮಂತ್ರಿಗಳಲ್ಲಿ ಏನಂತಿ ಮಾಡಿಕೊಳ್ಳುವುದು ಏನೆಂದರೆ ಈಗ, ಇದೇ ಕ್ಷಣಕ್ಕೆ ಜಾಗರೂಕರಾಗಿ, ಆ ಜನರ ವರ್ತನೆಯನ್ನು ತೊಡೆದು ಹಾಕದೆ ಹೋದರೆ, ದೇಶಾದ್ಯಂತ ಒಂದು ಕೆಟ್ಟ ಪ್ರವೃತ್ತಿ ಬೆಳೆದು ಇಡೀ ದೇಶಕ್ಕೆ ಅಪಾಯವಾಗಬಹುದೆಂದು ನಾನು ಹೇಳುತ್ತೇನೆ.

Sri N. O. SAMAJI (Belgaum II).—On a point of order, Sir, the Hon'ble Member is reading his speech.

Mr. SPEAKER.—A point of order is raised entirely on a wrong premise. I am sure Sri Samaji does not know what is contained there. The Hon'ble Member Sri Patil is holding a piece of paper in his hand but it does not follow that he is reading. For all I know, that it may be noted that he has got which he is entitled to have. Therefore, the point of order is rejected.

ಶ್ರೀ ಎಸ್. ಎಸ್. ಪಾಟೀಲ್.—ಗೋವಾ ಇತರ ಪ್ರಾಂತಗಳೊಡನೆ ಸೇರಿದಲ್ಲಿ ಅಥವಾ ಸ್ವತಂತ್ರವಾದಲ್ಲಿ ಇದರ ವ್ಯಾಪಾರ ಬೆಳೆದು, ಮುಂಬಡ್ತಿ ವ್ಯಾಪಾರ ವರಮಾನ ಕಡಿಮೆಯಾಗಬಹುದು ಎಂಬ ಆಂತರ್ಯವಿರಬಹುದು. ಆದರೆ ಗೋವಾ ಸ್ವತಂತ್ರವಾದರೆ ತಮ್ಮ ಮುಂಬಡ್ತಿ ಪ್ರಾಂತಕ್ಕೆ ಈಗ ಬರುವ ವರಮಾನ ಮುಂದೆ ಬರಲಾರದು ಎಂಬ ಪ್ರವೃತ್ತಿಯನ್ನು ಅವರು ಬಿಡಬೇಕು. ಗೋವಾ ಜನರಿಗೆ ಸ್ವಾತಂತ್ರ್ಯ ಬಂದರೆ ಅವರಿಗೆ ಬರುವ ಉತ್ಪನ್ನ ಸ್ವತಂತ್ರವಾಗಿ ಇರಲು ಸಾಕಾಗುವ ಎನ್ನುವ ಹವ್ಯಾಸ ಬಿಡಬೇಕು. ಮೈಸೂರು ಬಾಂಧವರು ಅವರಿಗೆ ಸ್ವಾತಂತ್ರ್ಯ ಕೊಡುವ ವಿಚಾರ ಮಾಡಬೇಕು. ಅವರು ಸ್ವತಂತ್ರವಾಗಿ ಇರುವುದಕ್ಕೆ ಅವಕಾಶ ಕೊಡಬೇಕೆಂದು ಮುಂಬಯಿ ಮತ್ತು ಮೈಸೂರು ಬಾಂಧವರಿಗೆ ಕೇಳಿಕೊಳ್ಳುತ್ತೇನೆ. ಅಲ್ಲಿ ಮೆಜಾರಿಟಿಯಲ್ಲರವರು ಏತಕ್ಕೆ ಗಡಿಬಿಡಿ ಮಾಡಿಕೊಳ್ಳುತ್ತಾರೋ ನನಗೆ ಗೊತ್ತಿಲ್ಲ. ಅವರಿಗೆ ಏನಾಗುತ್ತದೋ ಎಂಬ ಒಂದು ಹೆದರಿಕೆ ಇರಬಹುದು. ಅದರಿಂದ ಮಹಾರಾಷ್ಟ್ರಕ್ಕೆ ಸೇರಬೇಕೆಂದು ಒಂದೇ ಸಮನೆ ಒತ್ತಾಯ ಮಾಡುತ್ತಿದ್ದಾರೆ. !

ಇನ್ನೊಂದು ವಿಷಯ. ದೇಶದ ಮುಖಂಡರಿಗೆ ನಾನು ಏನಂತಿ ಮಾಡಿಕೊಳ್ಳುವುದೇನೆಂದರೆ, ಗೋವಾ ಜನರಿಗೆ ಆರ್ಥಿಕ ಸಹಾಯವಾಗಲಿ ಅಥವಾ ಇತರೆ ಯಾವ ಸೌಲಭ್ಯಗಳನ್ನು ಆಗಲಿ ಕೊಡಿಸಿಕೊಡುವುದು ಕೇಂದ್ರ ಸರ್ಕಾರದ ಕರ್ತವ್ಯವಿದೆ. ಇಂಡಿಯಾದ ಪ್ರತಿಯೊಂದು ಭಾಗವನ್ನು ಅಭಿವೃದ್ಧಿ ಮಾಡುವುದು ಕೇಂದ್ರ ಸರ್ಕಾರದ ಕರ್ತವ್ಯವಾಗಿದೆ.

ಇನ್ನು ನನ್ನ ಮಹಾರಾಷ್ಟ್ರ ಬಂಧುಗಳಿಗೆ ಏನಂತಿ ಏನೆಂದರೆ, ನಾವೆಲ್ಲರೂ ಹಿಂದೂಸ್ಥಾನದ ಒಂದು ಭಾಗ ಎಂದು ತಿಳಿದುಕೊಂಡು ನಮ್ಮ ಸಂರಕ್ಷಣೆ ಮಾಡಿಕೊಳ್ಳುವುದು ತುಂಬಾ ಒಳ್ಳೆಯದು. ಆದರೆ ಇಡೀ ದೇಶವೇ ತಮ್ಮ ಕೈಲಿ ಬರಬೇಕೆಂದು ಹೇಳತಕ್ಕ ಪ್ರವೃತ್ತಿ ಸರಿಯಾದ್ದಲ್ಲ. ಆ ರೀತಿ ಮಾಡಿದರೆ ಯಾವ ದೇಶವೂ ಮುಂದೆ ಹೋಗಲಾರದು. ಏಕೆಂದರೆ ಆರ್ಥಿಕ ದೃಷ್ಟಿಯಿಂದಾಗಲಿ ಅಥವಾ ಯಾವುದೇ ದೃಷ್ಟಿಯಿಂದಾಗಲಿ ಒಂದಕ್ಕೊಂದಕ್ಕೆ ಸಂಬಂಧ ಇರುತ್ತದೆ. ಆಗ ದೇಶ ಮುಂದುವರಿಯುತ್ತದೆ. ಅದನ್ನು ವಿಚಾರಮಾಡಿ ಒಂದಕ್ಕೊಂದು ಹೊಂದಿಕೊಳ್ಳಬೇಕು ಎಂದು ಏನಂತಿ ಮಾಡಿಕೊಳ್ಳುತ್ತೇನೆ.

ಮಾನ್ಯ ಶ್ರೀ ದೊಡ್ಡಮೇಟಿಯವರು ತಂದಿರತಕ್ಕ ಈ ನಿರ್ಣಯಕ್ಕೆ ನನ್ನ ಬೆಂಬಲ ಕೊಟ್ಟು ನನಗೆ ಅಧ್ಯಕ್ಷರು ಕನ್ನಡದಲ್ಲಿ ಮಾತನಾಡುವುದಕ್ಕೆ ಅವಕಾಶ ಕೊಟ್ಟಿದ್ದಕ್ಕಾಗಿ ಅವರನ್ನು ವಂದಿಸಿ ನನ್ನ ಮಾತನ್ನು ಮುಗಿಸುತ್ತೇನೆ.

Mr. SPEAKER.—I request the Hon'ble Member Sri V. S. Patil to be brief.



**Sri V. S. PATIL (Balgaum I).**—Mr. Speaker, Sir. I shall try to finish my remarks within as short a time as possible. I should like to deal with this subject on these following points *viz.* 1) present condition in our country (2) the impropriety of moving this resolution now (3); flouting the assurances given by Pandit Jawaharlal (4); elections in Goa (5) dangers that are lurking behind this resolution; (6) warning to this Government for sponsoring this resolution; and (7) my request. I have divided my subject into these 7 heads and I shall be as brief as possible in my remarks.

Dealing with the present conditions in our country, we are living for the present under very extreme danger from outside our country. On one side, Pakistan is threatening us incessantly since its creation and on the northern border China has collected an huge army on our borders and an invasion of our country is imminent at any moment. The two dictators of Pakistan and China are waiting for an opportunity to see when they can invade our country and that opportunity will be given by the people if discontent disorder, dissensions are expressed and exhibited in our Country. So, shall we contribute to this kind of condition being created in our country which will give an opportunity to our enemies to endanger the Independence of our country? According to the Chinese maps, they are claiming as Chinese territory upto Ganges and Pakistani maps are showing a part of Gujarat as their own territory. This is an apparent fact and they are trying to occupy these territories by force. Is it not a sacred duty imposed upon to stand as one man to defend our territories? If we are to be citizens of the country and if we are to be styled as human beings, is it not our duty to protect our country against armed aggression power? That is the main point which troubles me day in and day out. When I hear these internal troubles in our country, when this is the condition in which we are living, is it not national integration that should come first and foremost in our minds, whether we are in municipalities, in Assemblies or in Parliament—in fact, everye. Anything that will come in the way of the integration of the nation must be wiped out; That should be our policy and then alone we can survive as a nation and we can defend our country. Against this background I should like to deal with the present resolution. Why has this resolution been brought now? The ground given in this resolution is this: Because the Maharashtra Legislature has passed a resolution for the integration of Goa into Maharashtra, the hon'ble Member, Sri Doddameti has thought it fit to move a similar resolution rejecting the plea put forward by Maharashtra. Why did Maharashtra pass this resolution? It was not on its own initiative. It was the Goa Assembly that had passed a resolution for the merger. It is not a question of laughing, but is a question of seriously thinking. This remark goes to the Leader of the House and not to any others. The Maharashtra Legislature passed this resolution because the Goa Assembly passed a resolution intimating the Maharashtra Government and the Central Government that Goa should be integrated into Maharashtra early or immediately. When the Goa Assembly passed this resolution, there was no alternative for the Maharashtra Assembly.....

**Mr. SPEAKER.**—Because the Goa Assembly passed the Resolution, why should Maharashtra Assembly repeat it?

**Sri V. S. PATIL.**—Because the Goa Assembly passed the said resolution requesting the Maharashtra Government as well as the Government at the Centre .....

**Mr. SPEAKER.**—Did it request the Government of Maharashtra?

**Sri V. S. PATIL.**—The Government of Maharashtra is concerned with it. It is no use obstructing me. I do not like the interference of the Chair on these matters.

**Mr. SPEAKER.**—I know that the member did not like it, but whatever he says must be correct.

**Sri V. S. PATIL.**—I have got a right to say what I feel is right. If there is anything wrong the Leader of the House is there to correct. I am not going beside the point. I am not talking anything irrelevant. My contention is that the Maharashtra Legislature thought it fit to pass this resolution because the Goa Assembly had passed a resolution requesting for the integration of Goa with Maharashtra.

**Mr. SPEAKER.**—The member must kindly remember that if there is any mis-statement, the Chair is not prevented from bringing the member to the right position, so that the House may understand it properly.

**Sri V. S. PATIL.**—Not by sarcastic remarks? May I know whether the Chair is in possession of the Resolution passed by the Goa Assembly?

**Mr. SPEAKER.**—I have read it.

**Sri V. S. PATIL.**—Reading is quite a different thing. The Chair may read it now for the information of the House.

**Mr. SPEAKER.**—Therefore is it the contention of the Hon'ble Member that the Goa Resolution contains it? There is no sarcasm in it. The Hon'ble Member need not impute motives which I do not have.

**Sri V. S. PATIL.**—The matter is that the Maharashtra Legislature was forced by the resolution passed by the Goa Assembly and that is why that Legislature passed that resolution. But I do not know how our Government was interested in that matter. This is nothing but, I may say, following the old principle of Darwin that the human race is the successor of some others which I do not want to name as everybody knows it.

**Mr. SPEAKER.**—It is a debatable theory.

**Sri V. S. PATIL.**—The attitude of this Government seems to be that because Maharashtra did it, we must also do it. This is nothing but following the theory of Darwin and nothing else. This attempt deserves to be given up.

Let us see why all this trouble arose. This trouble was started by an Hon'ble Minister of the Centre in Goa. Otherwise everything was quiet and calm, but this trouble was started by him by saying that Goa will not be integrated for 10 years anywhere and that gave a fillip to this movement. So really he started the movement. Till then the Goa Assembly was quiet and it was listening to the Centre to be patient, but when once one of the Ministers at the Centre said in Goa that they

cannot expect to be merged with any territory for 10 years, then this movement started. So really he started this movement. Why? That is the question. Because he is one of the haters of Maharashtra.

**Sri A. J. DODDAMETI (Ron).**—He is a Maharashtrian.

**Sri V. S. PATIL.**—Yes, he is a Maharashtrian. It was he who opposed the formation of Maharashtra as a unilingual State and that is why Maharashtra was not formed when Karnatak and other States were formed on linguistic basis.

Then, Sir, I am sorry to say that the trend of the policy that is being followed in this State by their leaders is 'hate Maharashtra'. There is nothing else in their basic policy. That can be seen from their actions. When the question of Bombay City was pending to be integrated or kept separate and Maharashtra was to be formed, the K. P. C. C. passed a resolution that Bombay should not be integrated in Maharashtra. In fact, they had absolutely nothing to do with it, but yet they passed that resolution. Secondly, Sir, in the dispute regarding diversion of Krishna waters for generating electricity, this Government is coming in their way. Then, Sir, there was a keen opposition to the appointment of the present Defence Minister when he was nominated by our late Prime Minister. This was the only State Government which had opposed the appointment of the present Defence Minister and this Government is following that policy of 'hate Maharashtra' even now.

**Sri S. NIJALINGAPPA.**—I refute this statement emphatically because I was one of those who was very happy about it.

**Sri V. S. PATIL.**—That you may say here.

**Sri S. NIJALINGAPPA.**—I have said it everywhere.

**Sri V. S. PATIL.**—I am sorry to say how history is being twisted. We heard the Hon'ble Minister, Sri Ramakrishna Hegde styling Shivaji and Sambaji as aggressors in Goa. Can any Indian, especially a Hindu, say that Shivaji was an aggressor? Both the hon'ble member Sri Ganji Veerappa and the Hon'ble Minister Sri Ramakrishna Hegde said that Shivaji was a plunderer and a dacoit and that he was trespassing on the lands of others. That is the attitude adopted by these members.

*(Sri Ganji Veerappa rose).*

**Mr. SPEAKER.**—I cannot have two members simultaneously standing.

**Sri GANJI VEERAPPA.**—I never said Shivaji was a plunderer. He is making a false statement.

**Sri V. S. PATIL.**—Then from the trend of speech of Sri Ramakrishna Hegde Shivaji was against Karnatak. What is this thought? In what circumstances those things were done? All these things have been forgotten and his name is used to suit the present politics. It is not proper.

(SRI V. S. PATIL)

1-30 P.M.

Another thing was said about Maharashtra that they want to build an empire. What is this? They have not got a full province. Their territories are lying out; they are requesting the centre for those territories by peaceful means. It does not mean that they are trying to establish an empire. I do not know whether these friends know the meaning of the word Empire or imputation which will be carried by this word Empire.

Then Sri Ramakrishna Hegde referred to the feelings at the time of creation of bilingual State of Maharashtra. Then the Chief Minister had issued an order to shoot to kill. The police everywhere in our country are given orders to shoot to disperse riotous assemblies and not to kill. But in Bombay the order was to shoot to kill. In one day about 105 persons were killed. But at the same time not even Rs. 5,000 or 1,0000 worth of Government property was damaged. What was done in the South recently? Whom can we call violent revolutionaries? To impute that Maharashtrians are violent revolutionaries is improper and unjust. It is said merely because there is a sort of hatred in mind regarding Marathi. That is not a good thing. This will not help to integrate our nation into one.

There is another ground for this resolution and what is that? That is, flouting of the assurance given by Pandit Jawaharlal Nehru. In support of that contention Sri Siddiah referred to two letters written by Nehru. I do not dispute that, Sri Pandit Nehru might have written those letters. We do not even contest the contents of what Pandit Nehru had opined at a particular time. But is it to be continued as a gospel truth or as closed under the Constitution? Even the Constitution changes. As far as Shri Nehru is concerned he was a great democrat, he has changed his views several times. Particularly, we know he was a member of the J.V.P. Committee (Jawaharlal—Vallabhbhai Patel and Pattabhisitaramaiah Committee). These three persons constituted a Committee to go into the future of Bombay. That committee had clearly opined that Bombay must be maintained as a separate unit and not to be joined either to Maharashtra or Gujarat. But this opinion, Shri Nehru changed subsequently when he saw that the popular opinion was against it. Then again at the time of Police Action in Hyderabad, Shri Nehru had promised to maintain the integrity of that State, the culture of that State. But what was the result? When he saw public opinion that Hyderabad must be disintegrated into three parts he agreed to it and changed his opinion. Similarly about our bilingual State. He was against creation of Maharashtra but subsequently he agreed for the creation of Maharashtra. I do not think his view prevailed when the popular wish was against it. He consented for the creation of Maharashtra and Gujarat as separate States. The final example is the China policy. In 1954 Shri Pandit Nehru was thinking that Chinese are our

brothers and we also their brothers. The Hindi-Chinese bhai bhai slogan was given by him. But what happened in 1962? He had to change his opinion. We must have some limit to the opinion expressed by Shri Nehru or as a matter of fact by anybody. It depends upon the circumstances, the conditions in which those assurances were given. They cannot be gospel truth for all time like Vedas. Similarly he had given assurance of *status quo* to Indian States at that time of Independence. But subsequently he had to change. He was a great democrat and that is why he could use his influence to implement the wishes of the people. But that cannot be taken as shelter to see that Goa must be retained as an independent unit for 10 years. Some time that was the wording he had used.

Now what about Goa people? In Goa elections were held on universal franchise. Three groups came forward; First the Maharashtra Gomantak party. They were for merger with Maharashtra and that was the proclaimed policy in their election manifesto. A clear mention to this effect was there. Next, the Congress which stood for maintaining *status quo* for some time. The third was the United Goans party. They wanted a separate State for Goa. These three parties, with their slogans, not only slogans but with election manifestos, approached the voters. With what result? The result is that this first party, Maharashtra Gomantak party came out successful and unfortunately for us and especially for the ruling party, the Congress was routed from every part of Goa. That was most unfortunate. But it is due to their own folly and foolishness. When the people desired that they must join to Maharashtra, if the Congress wanted to keep it as a separate unit, the people did not agree. They had to take the people along with them. In that light they have failed. In spite of the Congress people wanting to suppress the feelings and aspirations of these people, the people have come out successful. All top leaders of the Congress had gone to the voters in Goa to canvass for their party. But there is absolutely no hope now. This Maharashtra Gomantak party approached the voters, they had given a solemn promise in their election manifesto to the people that that part should be merged with Maharashtra and in pursuance of that policy they moved a resolution after one and half years because they were delaying it at the instance of the Centre. They were going very slow in this matter. When one of the leaders of the Congress party went and talked of this, this outburst came and these people had to pass that resolution. That resolution it appears was passed either unanimously or by one vote against 15. The rest of the 10 or 11 votes were of the United Goans but they had to stage a walkout. Why? Because even in that party now at present they are not united on this issue of merger.

Sir, not a single amendment has been moved by those people, i.e., the anti-merger people or anybody else to give at least a hint that either it must be merged with Mysore or it should not be merged at all. If it is to be merged, this is according to our resolution; that "if the policy is in favour of merger of Goa, this House strongly urges that such merger be

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only with Mysore". Is there any amendment to the merger motion or any such speech in that Assembly to show that Goa people—atleast one per cent of the people, wish to join any area to be integrated in Mysore. How this has come up I do not know. Then next point Sir, about some of our members, I think Sri Ganji Veerappa quoted some figures of votes polled by the respective parties. I think Doddameti himself has quoted as 2,49,000 as against 1,09,000 polled by Maharashtrawadi Gomantak Party. Our rulers here, Congress party—they are ruling our country with minority vote in the whole country. They have not captured more than 50 per cent of the votes in the whole country, or any other State. In a Parliamentary Democracy we have to give value to whosoever is elected. We cannot go for plebiscite. We are rejecting plebiscite in Kashmir. They want independent Kashmir or to join Pakistan. Papers clearly show. Mr. Sheik Abdulla's statement is published in today's papers. He is in favour of Pakistan rather than India. The United Goans are of the same view as Sheik Abdulla. Who are these people who are trying to keep Goa independently. Who are opposing the present Government in Goa? These are the people who are against the merger of Goa anywhere and to see whether something happens for restoration of power or to create a separate independent State. Can we support their view? These are the points I am placing before our Chief Minister on whom great responsibilities lie. We must all see that integrity is maintained whether we live in Karnataka, Maharashtra or Gujarat or in any other State. If such leaders commit mistakes they will ruin our country. The whole burden of this problem will be on them.

Sri S. S. KOLKEBAIL (Coondapoor).—Why do you want to go to Maharashtra?

Sri V. S. PATIL.—Because, I want to take part in my Government. Our Government is not publishing not a word of Marathi. Some of our Hon'ble Members were speaking that Konkani is an independent language and it has absolutely nothing to do with Marathi. That was an important argument advanced in this House. If that is so, our Hon'ble Chief Minister must know it better because he is a member of that constitutional body of India which framed the Constitution. Chapter VIII of the Constitution has enumerated the languages of India. They are 14. If this language is independent, why they have not tried to include this as 15th language. How they have come forward to say that Konkani is an independent language and it has nothing to do with Marathi. It is rather strange that a leader like Sri Nijalingappa should forget one of the important things of our part and deny them the particular status.

Sri C. J. MUCKANNAPPA (Sira).—What is your reaction for the statement made by the Konkani Parishad President that Konkani is an independent language?

Sri B. R. SUNTHANKAR (Belgaum City).—That is a contrary statement. Konkani has no independent existence. Konkani is a dialect or Upabhasha of Marathi.

Sri V. S. PATIL.—Marathi people are treating that language as Upabhasha.

Mr. SPEAKER.—I would say that Marathi should be the Upabhasha of Konkani.

Sri V. S. PATIL.—Once upon a time you have stated that 80 per cent of the Marathi words are there in Konkani.

Mr. SPEAKER.—I do not remember that, nor it will be correct to say that 80 per cent of the words are in common. There are words here and there.

Sri B. P. KADAM (Karwar).—It is a part of the record of 1964.

Mr. SPEAKER.—If Marathi is spoken I can understand something in it and not all. If I have stated that 80 per cent of the words are in common, I have to make a revised statement. The Secretary may kindly get me that record.

Sri V. S. PATIL.—Sir, I have said, not with a view that you should revise your opinion.

Mr. SPEAKER.—Why not ?

Sri V. S. PATIL.—Because the present atmosphere is not a congenial one.

Mr. SPEAKER.—I do not want it to be held, for the impression that Konkani is neither a 'Upabhasha' nor a 'dialect'. I always maintain that it is an independent language.

Sri V. S. PATIL.—Sir, my next point is about the dangers that are likely to be caused by this Resolution. This will definitely create a sort of hatred between the Marathi and the Kannada people. It is dangerous for the unity of our country and it must be stopped. This attempt of hate about Marathi or Maratha culture must be stopped at some stage. Otherwise, the unity of the country will be in danger. It is creating discontent and hampering the emotional integration of our Nation by fostering hatred between these linguistic communities. Now, by the speeches, they have not only created a split between Kannada and Marathi, but also they are creating a split between Konkani and Marathi. That is not the way in which we are expected to work on the Floor of this House. This sort of dispute will give an opportunity to our enemies who are waiting for such an opportunity. It will strengthen the hands of the followers of Salagarh in Goa, who are United Goans. Some people are there; a case is going on—I do not want to go into those details—attempts are there and those attempts will be fostered if we are disunited. This Resolution will greatly dissatisfy the fighters for freedom in Goa. Those people have sacrificed their lives and property for centuries. There are my own relations, who have suffered a lot for the last one hundred years. Their families have been ruined, and if their desire is not fulfilled they will be completely dissatisfied and will feel a sort of disappointment. That is not the way in which to encourage our own people. Therefore, my humble request is, do everything that is possible to bring about unity, oneness and people should rely upon one another; don't try to impede others and hamper progress of the country and don't follow the policy laid down by our enemies. I appeal to the Leader of this House, who



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is the Head of this Government, i.e., the Congress Government—rather I may call it a Bull Government, because they are represented by Bulls in the elections, the election picture is Bull and so it is Bull Raj—not to give the nose string into the hands of others who are bent upon dividing or ruining our country. They must use their brain—whatever little brain they have—and see that the country prospers and such resolutions are not favoured at all. Our friend, the Hon'ble Chief Minister is one of the Members of the High Command and he can do and undo anything. That is why I submit to him to request the Hon'ble Member, Mr. Doddameti and the staunch Member, Mr. Ganji Veerappa to withdraw the Resolutions and drop this matter.

ಶ್ರೀ ಸಿದ್ದಯ್ಯ ಕಾಶೀಮಠ (ಶಿರಹಟ್ಟಿ).—ಮಾನ್ಯ ಅಧ್ಯಕ್ಷರೇ, ಹಿರಿಯರಾದ.....

Sri G. V. GOWDA (Palya).—I would like to participate in the Debate, Sir.

Mr. SPEAKER.—I will give Sri G. V. Gowda two minutes. If it is going to be a Debate, how am I to allot time? Today, we have to take the Supplementary Demands. I do not mind, if the Members are prepared to sit till 8 o'clock in the night.

Sri C. J. MUCKANNAPPA.—Sir, this Resolution is connected with the States. I request the Chair to permit us to express our views.

Mr. SPEAKER.—I will permit provided they give out new points. But, if everybody is going to repeat what has already been said, where is the time? I am going to give time to Sri Kadam also. Everybody knows that it is going to be voted upon.

Sri V. S. PATIL.—Everybody knows that it is to be voted upon. Perhaps, the Hon'ble Chief Minister may change his mind and ask them to withdraw.

Mr. SPEAKER.—I won't allow him to withdraw without the leave of the House. Yesterday, we have arrived at a certain arrangement. I am trying to accommodate as many as possible. But, if I go on allowing time, where is the time? What shall I do? I have no objection if Members are willing to sit till 8 o'clock.

I will give everybody two or three minutes. Those, who are willing might participate and those, that are not willing need not participate.

ಶ್ರೀ ಸಿದ್ದಯ್ಯ ಕಾಶೀಮಠ.—ಮಾನ್ಯ ಅಧ್ಯಕ್ಷರೇ, ಹಿರಿಯರಾದ ಮಾನ್ಯ ಶ್ರೀ ಎ. ಜಿ. ದೊಡ್ಡ ಮೇಟಿಯವರು.....

Sri C. J. MUCKANNAPPA.—I request the Chair not to shut out the Members.

Mr. SPEAKER.—Let us hear the Chief Minister and after that if there is anything left over, I will give the members chances.

Sri SIDDIAIAH KASHIMATH.—This is a very important Resolution let it be continued up to 3 o'clock.

Mr. SPEAKER.—It is going to continue till 3 o'clock in spite of all this.



†ಶ್ರೀ ಸಿದ್ದಯ್ಯ ಕಾಶಿಮಠ.—ಮಾನ್ಯ ಅಧ್ಯಕ್ಷರೇ, ಈ ಸಭೆಯಲ್ಲಿ ಸಿರಿಯ ಸದಸ್ಯರೊಡನೆ ಶ್ರೀಮಾನ್ ಅಲವಾಸಪ್ಪ ದೊಡ್ಡ ಮೇಟೆಯವರು ತಂದಿರತಕ್ಕಂಥ ಗೋವಾ ಬಗ್ಗೆ ಇರುವ ನಿರ್ಣಯವನ್ನು ನಾನು ಪೂರ್ವಿಯಾಗಿ ಬೆಂಬಲಿಸುತ್ತೇನೆ. ಗೋವಾ ಪ್ರದೇಶವನ್ನು ಒಂದು ದೃಷ್ಟಿಯಿಂದ ಹೇಳುವುದಾದರೆ, ಕರ್ನಾಟಕಕ್ಕೆ ಸೇರಿಸಬೇಕು ಎಂದು ಹೇಳುವುದು ತಪ್ಪಾಗಲಾರದು. ಇಷ್ಟೇ ಅಲ್ಲದೆ ಗೋವಾ ಪ್ರದೇಶವನ್ನು ಅನೇಕ ಶತಮಾನಗಳವರೆಗೆ ಕರ್ನಾಟಕದ ಮಹಾರಾಜರು ಆಳಿದ್ದಾರೆ. ಇದಲ್ಲದೆ ಕನ್ನಡದ ಮಹಾರಾಜರಿಗೂ ಮುಸಲ್ಮಾನ ರಾಜರಿಗೂ ಪೋರ್ಚುಗೀಸರು 40 ಸಾವಿರ ಕುದುರೆಗಳನ್ನು ಕೊಟ್ಟರು ಎಂಬ ಇತಿಹಾಸ ಇದೆ. ಬಹು ದಿವಸ ಕನ್ನಡ ರಾಜರು ಗೋವಾ ಮೇಲೆ ಆಳ್ವಿಕೆ ನಡೆಸುವುದರ ಮೂಲಕ ಗೋವಾ ಕರ್ನಾಟಕಕ್ಕೆ ಸೇರತಕ್ಕದ್ದು ಎನ್ನುವುದರಲ್ಲಿ ಯಾವ ಸಂಶಯವಿಲ್ಲ ಎನ್ನುವುದನ್ನು ಈ ಸಮಯದಲ್ಲಿ ಹೇಳಲು ಬಯಸುತ್ತೇನೆ. ಮಹಾರಾಷ್ಟ್ರದವರು ಗೋವಾ ತೆಗೆದುಕೊಳ್ಳಲಕ್ಕೆ ಮೇಲಿಂದ ಮೇಲೆ ಒತ್ತಾಯ ಪಡಿಸುತ್ತಿರುವುದು ದುರುದ್ದೇಶದ ಮೂಲಕ ಎಂದು ಹೇಳಿದರೆ ತಪ್ಪಾಗಲಾರದು. ಅವರು ಈ ರೀತಿ ಮುಂದಕ್ಕೆ ಬರಲು ಕಾರಣ ಇಷ್ಟೇ: ಮೈಸೂರು ಸರಕಾರ ಇದರ ಬಗ್ಗೆ ಯಾವ ತರಹದ ಧಾಂದಲೆ ಮಾಡಲಿಲ್ಲ. ಈ ದೃಷ್ಟಿಯಿಂದ ಮೈಸೂರು ಜನರನ್ನು ಹಿಂದೆ ಇಡಬೇಕು ಹಾಗೂ ತಾವೇ ಗೋವಾ ತೆಗೆದುಕೊಳ್ಳಬೇಕು ಎಂದು ಹಂಚಿಕೆ ಮಾಡಿ ಹೊರಟಿದ್ದಾರೆ. ಗೋವಾದಲ್ಲಿ ಇರತಕ್ಕ ಪರಿಸ್ಥಿತಿಯ ಬಗ್ಗೆ ಹೇಳಬೇಕೆಂದರೆ ಸೆಂಟ್ರಲ್ ಗವರ್ನಮೆಂಟಿನಲ್ಲಿ ಮಿನಿಸ್ಟರ್ ಆಗಿರುವ ಶ್ರೀ ಚವ್ವಾಣ ಅವರು ಕೇಂದ್ರ ಸರಕಾರದಲ್ಲಿ ಅಧಿಕಾರ ಸ್ವೀಕರಿಸಿದ ನಂತರ ಎರಡು ಸಲ ಗೋವಾಕ್ಕೆ ಭೇಟಿ ಕೊಟ್ಟರು.

Mr. SPEAKER.—How many times am I to say that names should not be mentioned on the floor of the House !

Sri SIDDIAH KASHIMATH.—That is a fact, Sir.

Mr. SPEAKER.—Sri Y. B. Chavan is not here to defend himself.

Sri SIDDIAH KASHIMATH.—It is not the Center Minister I am quoting, Sir.

2-00 P.M.

ಇವರು ಗೋವೆಗೆ ಎರಡು ಸಾರ್ತಿ ಹೋಗಿ ಅಲ್ಲಿ ವಾಟಿಂಗನ್ನು ನಡೆಸುವುದಕ್ಕೆ ಪ್ರಯತ್ನ ಮಾಡಿದರು. ಆದರೆ ಜನರೇ ಸೇರಲಿಲ್ಲ. ಹಾಗೆ ಕೂಡದೆ ಇದ್ದುದರಿಂದ ಅಲ್ಲಿ ವಾಟಿಂಗನ್ನು ಮಾಡುವುದಕ್ಕಾಗಿ ಬೇರೆ ಕಡೆಗಳಿಂದ ಜನರನ್ನು ಅಂದರೆ, ಬೆಳಗಾಂ ಇತ್ಯಾದಿ ಕಡೆಗಳಿಂದ ಜನರನ್ನು ಟ್ರಕ್‌ಮೇಲೆ ಕರೆದುಕೊಂಡು ಬಂದು ಆ ಗೋವೆಯಲ್ಲಿ ವಾಟಿಂಗನ್ನು ನಡೆಸುವಂಥ ಪರಿಸ್ಥಿತಿ ಉಂಟಾಗಿತ್ತು. ಆದರೆ ಈ ದಿವಸ ಆ ಮರಾಠಿ ಜನರು ಇರತಕ್ಕ ಕಡೆ ಒಂದು ನಾಣ್ಣುಡಿ ಬಂದಿದೆ. ಅದೇನೆಂದರೆ—ಚವ್ವಾಣರು ಮಾತನಾಡುತ್ತಾರೆ ಚವ್ವಾಳಿ ಹೊಡೆಯಿರಿ, ಎಂದು. ಹೀಗೆ ಅವರು ಮಾಡಲು ಹೊರಟ ಸಭೆಗೆ ಜನರಾರೂ ಸೇರದೇ ಇದ್ದ ಕಾರಣ ಬೆಳಗಾಂ ಇತ್ಯಾದಿ ಕಡೆಗಳಿಂದ ಜನರನ್ನು ಟ್ರಕ್‌ಗಳ ಮೇಲೆ ಕರೆದುಕೊಂಡು ಹೋಗಿ ಸಭೆಗಳನ್ನು ಮಾಡತಕ್ಕಂಥ ಪರಿಸ್ಥಿತಿ ಇರಬೇಕಾಗಿದ್ದಲ್ಲಿ ಇವರ ಬಗ್ಗೆ ಅಲ್ಲಯ ಜನರಿಗೆಷ್ಟು ಮಮತೆ ಇದೆ ಎಂಬುದು ಇದರಿಂದಲೇ ವೇದ್ಯವಾಗುತ್ತದೆ. ಅಷ್ಟೇ ಅಲ್ಲದೆ ಈ ಮಹಾರಾಷ್ಟ್ರದವರು ಅಲ್ಲಿ ಮಾಡಿದಂಥ ಪ್ರತಿಯೊಂದು ಸಭೆಗೂ ಜನರನ್ನು ಒಂದು ಕಡೆಯಿಂದ ಮತ್ತೊಂದು ಕಡೆಗೆ ಟ್ರಕ್‌ಗಳ ಮೇಲೆ ಕರೆದುಕೊಂಡು ಹೋಗಿ ಸಭೆಗಳನ್ನು ಮಾಡಿದ್ದಾರೆ. ಹೀಗೆ ಒಂದು ವಾಟಿಂಗಿನಲ್ಲಿದ್ದ ಜನರೇ ಎಲ್ಲಾ ವಾಟಿಂಗುಗಳಲ್ಲೂ ಇದ್ದರು.

ಇನ್ನು ಅಲ್ಲಿ ಒಂದು ಮಹಾರಾಷ್ಟ್ರ ಸಾಹಿತ್ಯ ಸಮ್ಮೇಳನ ಮೊನ್ನೆತಾನೆ ನಡೆಯಿತು. ಅದರಲ್ಲಿ ಅಲ್ಲಿ ಸಾಹಿತ್ಯಕ್ಕೆ ಸಂಬಂಧಪಟ್ಟ ವಿಷಯಗಳೊಂದೂ ಆಗಲಿಲ್ಲ. ಅಲ್ಲಿ ಅದನ್ನು ಗೋವೆಯನ್ನು ಮಹಾರಾಷ್ಟ್ರದಲ್ಲಿ ವಿಲೀನೀಕರಣಮಾಡಬೇಕು ಎಂಬ ಒಂದು ನಿರ್ಣಯವನ್ನು ಆ ಸಾಹಿತ್ಯ ಸಮ್ಮೇಳನ ಪಾಸ್‌ಮಾಡಿತು. ಸಾಹಿತ್ಯ ಸಮ್ಮೇಳನಕ್ಕೂ ಗೋವೆ ಮಹಾರಾಷ್ಟ್ರದಲ್ಲಿ ವಿಲೀನೀಕರಣವಾಗಬೇಕು ಎಂಬುದಕ್ಕೂ ಒಂದಕ್ಕೊಂದಕ್ಕೆ ಸಂಬಂಧವೇ ಇಲ್ಲ. ಇದಾದ ನಂತರ ಇದೇ ತಿಂಗಳು 10ನೇ ತಾರೀಖಿನ ದಿನ ಮಹಾರಾಷ್ಟ್ರ ವಿಧಾನ ಸಭೆಯಲ್ಲಿ ಅದೇ ಒಂದು ನಿರ್ಣಯವನ್ನು ಟು ಅದನ್ನು ಪಾಸ್ ಮಾಡಿದುದನ್ನು ನೋಡಿದರೆ ಅವರಿಗೆ ಆ ಗೋವೆಯ ಮೇಲೆ ವಿಷ್ಣುರವುಟ್ಟಿನ ಆಸೆ ಇದೆ ಎಂಬುದು ಅದರಿಂದಲೇ ಗೊತ್ತಾಗುತ್ತದೆ. ಆದರೆ ದಿವಂಗತ ನಹ್ರೂರವರು ಗೋವೆಯ ಭವಿಷ್ಯವನ್ನು ಸರಿಯಾಗಿ ಅರ್ಥಮಾಡಿಕೊಂಡು ಗೋವೆಯ

†Indicates that the remarks or speeches have not been revised by the member concerned.

(ಶ್ರೀ ಸಿದ್ಧಯ್ಯ ಕಾಶಿಮಠ)

ಜನರೇ ಅದನ್ನು ತೀರ್ಮಾನ ಮಾಡಬೇಕಾಗಿದ್ದರೆ ಇನ್ನೂ ಗೋವೆಯು 10 ವರ್ಷಕಾಲ ಅವರ ಕೈರೇ ಇರಬೇಕು ಎಂಬುದಾಗಿ ಅವರು ಒಂದು ತೀರ್ಮಾನಮಾಡಿದ್ದರು. ಆಗಿನಿಂದ ಗೋವೆಯ ಜನರು ನಿರಾತಂಕವಾಗಿ ತಮ್ಮ ಸೌಲಭ್ಯಗಳನ್ನು ಸಾಕಷ್ಟು ರೀತಿಯಲ್ಲಿ ಪಡೆಯುತ್ತಿದ್ದಾರೆ. ಗೋವೆಯಲ್ಲಿ ಪೋಕ್ಷುಗೀನರ ಆದಳತ ಮುಗಿದ ನಂತರವೂ ಅಲ್ಲಿ ಒಬ್ಬ ಪ್ರಾಥಮಿಕ ಶಾಲೆಯ ಉಪಾಧ್ಯಾಯರಿಗೆ ತಿಂಗಳಿಗೆ 450 ರೂಪಾಯಿ ಸಂಬಳ, ಒಬ್ಬ ಅಭೀನ ಜವಾನನಿಗೆ ತಿಂಗಳಿಗೆ 150 ರೂಪಾಯಿ ಸಂಬಳ, ಮತ್ತು ಅಲ್ಲಿ ಇನ್ನಿತರ ದಿನ ಬಳಕೆಯ ಸಾಮಾನುಗಳ ಧಾರಣೆ ಸಹಾ ಬಹಳ ಕಡಮೆ ದರದಲ್ಲಿ ಸಿಗುತ್ತಿದ್ದವು. ಈ ಪರಿಸ್ಥಿತಿಯನ್ನೆಲ್ಲಾ ನೋಡಿಕೊಂಡೇ ದಿವಂಗತ ನೆಹರೂ ರವರು ಇವರಿಗೆ ಏಕಾ ಏಕೆ ಅವರ ಭವಿಷ್ಯವನ್ನು ನಿರ್ಧರಿಸತಕ್ಕ ಅವಕಾಶವನ್ನು ಕೊಡುವ ಮುನ್ನ ಅವರು ಸ್ವತಂತ್ರವಾಗಿ ತಮ್ಮ ಜೀವನ ನಡೆಸತಕ್ಕ ಶಕ್ತಿಯನ್ನು ಅವರು ಪಡೆಯುವವರೆಗೆ ಅವರು ಅವರ ಕಾಲ ಮೇಲೆ ನಿಲ್ಲತಕ್ಕ ಶಕ್ತಿ ಅವರಿಗೆ ಬರುವವರೆಗೂ ಇದು ಹೀಗೇ ಇರಲಿ, 10 ವರ್ಷಗಳು ಕಳೆದ ನಂತರ ಅವರು ತಮ್ಮ ಭವಿಷ್ಯವನ್ನು ನಿರ್ಧರಿಸುವುದಕ್ಕೆ ಒಂದು ಅನುಭವ ಬರುತ್ತೆಂದು ಅವರು ಈ ರೀತಿ ಹೇಳಿದ್ದಾರೆಂದು ನನಗೆ ಅನಿಸುತ್ತಿದೆ. ನಾನಾದರೂ ಹೇಳುತ್ತೇನೆ, ಈ ಹಿಂದೆ ಪ್ರಧಾನ ಮಂತ್ರಿಗಳು ಇಂಥ ಯಾವುದಾದರೂ ವಿಚಾರದಲ್ಲಿ ಒಂದು ನಿರ್ಣಯ ಮಂಡಿಸಿದ್ದುದನ್ನು ಬೇರೆ ಪಾರ್ಲಿಯಮೆಂಟ್ ವಿರೋಧ ಮಾಡಿದ್ದರೆ, ಅವರನ್ನು ಅರೆಸ್ಟ್ ಮಾಡತಕ್ಕಂಥ ಪರಿಸ್ಥಿತಿಯುಂಟಾಗುತ್ತಿತ್ತು. ಆದರೆ ಈ ದಿವಸ ದಿಸ್ಕಿಕ್ ಕಾಂಗ್ರೆಸ್ ಕಮಿಟಿಯ ನಡವಳಿಕೆ ಪ್ರಧಾನ ಮಂತ್ರಿಗಳು ಮಾಡಿದ ಒಂದು ನಿರ್ಣಯಕ್ಕೆ ವಿರುದ್ಧವಾಗಿ ವರ್ತಿಸಿದ್ದಾರೆ, ಅಷ್ಟೇ ಅಲ್ಲ, ಮಹಾರಾಷ್ಟ್ರ ವಿಧಾನ ಸಭೆಯಲ್ಲೂ ಕೂಡ ಅದಕ್ಕೆ ವಿರುದ್ಧವಾಗೇ ನಿರ್ಣಯವನ್ನು ಪಾಸ್ ಮಾಡಿದ್ದಾರೆ. ಇದರಲ್ಲಿ ಅಪರಾಧಿಗಳು ಯಾರು ಎಂಬುದನ್ನು ತಾವೆಲ್ಲರೂ ತಿಳಿದುಕೊಳ್ಳಬೇಕಾಗಿದೆ.

ಇನ್ನು ನಾನು ಗೋವೆಯನ್ನು ಇತ್ತೀಚೆಗೆ ಸಂದರ್ಶನ ಮಾಡಿಕೊಂಡು ಬಂದಿದ್ದೇನೆ. ಅಲ್ಲಿ ಕೊಂಕಣಿ ಭಾಷೆಯನ್ನು ಮಾತನಾಡತಕ್ಕ ಜನರು ಬಹಳವಾಗಿದ್ದಾರೆ. ನಾನು ಅಲ್ಲಿಗೆ ಸ್ವಲ್ಪ ದಿನಗಳ ಕಳೆಗೆ ಪಂಜಿಂಗ್ ಹೋಗಿದ್ದೆ. ಅಲ್ಲಿ ಶ್ರೀ ಶಿಕ್ಷೇರರವರೊಡನೆ ಮಾತನಾಡಿದ್ದೇನೆ. ಅವರು ಅಲ್ಲಿ ವಿರೋಧ ಪಕ್ಷದ ನಾಯಕರು. ಅವರು ಹೇಳಿದ್ದೇನೆಂದರೆ: ತಾವು ಮೈಸೂರಿನೊಡನೆ ಸೇರಲುತ್ಸೇ ವೆಂದು ಒಂದು ಒಪ್ಪಂದ ಮಾಡಿಕೊಂಡು ಆದರೆ ಪ್ರಕಾರ ಈ ದಿವಸ ಮೈಸೂರಿನಿಂದ ವಿದ್ಯುಚ್ಛಕ್ತಿಯನ್ನು ಪಡೆಯುತ್ತಿದ್ದೇವೆ; ಮೈಸೂರಿನ ಜನರು ಬಹಳ ಸೌಮ್ಯ ಜನರು. ನಾವು ಯಾವತ್ತೂ ಅಂಥ ಸೌಮ್ಯ ಜನರೊಂದಿಗೇ ಸೇರಬೇಕೆಂಬ ಇರಾಡೆಯಿದೆ. ನಮಗೆ ಮೈಸೂರಿನವರಿಂದ ದೊಡ್ಡ ಪೊಟ್ಟಣ್ಣು ಸಿಗುತ್ತದೆ, ನಾವು ಯಾವತ್ತೂ ಮೈಸೂರಿನಲ್ಲೇ ವಿಲೇವಾರಿಮಾಡಬೇಕೆಂಬ ಆಸೆ ಇದೆ ಎಂಬುದಾಗಿ ಅವರು ನನ್ನ ಹತ್ತಿರ ಹೇಳಿದ್ದಾರೆ. ಅಷ್ಟೇ ಅಲ್ಲದೆ, ಅವರು ಇನ್ನೂ ಏನು ಹೇಳಿದರೆಂದರೆ: ಮಹಾರಾಷ್ಟ್ರದ ಜನರಲ್ಲಿ ಅತ್ಯಾಚಾರ ಜಾಸ್ತಿ. ಅವರಲ್ಲಿ ಸೇರಿದರೆ ನಮಗೆ ಗಂಡಾಂತರ ಉಂಟು ಎಂಬ ಮಾತುಗಳನ್ನೂ ಸಹಾ ಅವರು ನನ್ನ ಮುಂದೆ ಹೇಳಿದ್ದುಂಟು. ಇದಲ್ಲಾ ಹೀಗೆ ಒಂದು ಇತಿಹಾಸ ರೂಪದಲ್ಲಿರುವಾಗ, ಶ್ರೀ ವಿ. ಎಸ್. ಪಾಟೀಲರವರು ಈ ವಿಚಾರದಲ್ಲಿ ಗೋವಾ ವಿಧಾನ ಸಭೆಯಲ್ಲಿ ಒಂದು ನಿರ್ಣಯ ಪಾಸಾಗಿದೆ ಎಂತ ಹೇಳುತ್ತಿರುವುದು ಎಷ್ಟರಮಟ್ಟಿಗೆ ನಿಜವಿರಬಹುದು ಅವರೇ ಹೇಳಲಿ. ಅಲ್ಲದೆ ಆ ನಿರ್ಣಯದ ಬಗ್ಗೆ ಎಷ್ಟು ಜನರು ಒಟ್ಟು ಮಾಡಿದ್ದಾರೆಂಬುದನ್ನೂ ಸಹಾ ಅವರು ತಿಳಿಸಬೇಕು. ಯಾರೇ ಆಗಲಿ ಒಲವಿನಿಂದ ಕಾರ್ಯಸಾಧನೆ ಮಾಡಿದರೆ ಅದು ಕೆಲವು ಕಾಲ ನಿಂತಿತ್ತು. ಆದರೆ ಬಲಾತ್ಕಾರದಿಂದ ಮಾಡಿದ್ದು ಬಹಳ ದಿವಸ ನಿಲ್ಲುವುದಿಲ್ಲ. ಆದುದರಿಂದ ಈ ಹಿಂದೆ ದಿವಂಗತ ನೆಹರೂರವರು ಇದನ್ನು ಹಾಗೆ 10 ವರ್ಷಗಳ ಕಾಲ ಸುಮ್ಮನೆ ಬಿಟ್ಟಿರಬೇಕೆಂದು ಏನು ಹೇಳಿದ್ದಾರೋ ಆ ತೀರ್ಮಾನಕ್ಕನುಸಾರವಾಗಿ ಅಷ್ಟುಕಾಲ ಬಿಟ್ಟು ಅನಂತರ ಆ ಗೋವೆಯ ಜನರೇ ತಮ್ಮ ಒಂದು ಭವಿಷ್ಯವನ್ನು ತಾವೇ ನಿರಾತಂಕವಾಗಿ ನಿರ್ಧರಿಸಿಕೊಳ್ಳಲು ನಾವು ಒಂದು ಅವಕಾಶವನ್ನು ಏನು ಈಗಾಗಲೇ ಕೊಡಲಾಗಿದೆಯೋ ಅದನ್ನು ಮುಂದುವರಿಸಬೇಕು ಎಂಬುದಾಗಿ ಹೇಳಿ ನಾನು ನನ್ನ ಮಾತುಗಳನ್ನು ಮುಗಿಸುತ್ತೇನೆ.

Sri B. P. KADAM.—Mr. Speaker, Sir, I fully agree with the sentiments expressed by my friends that this is an occasion when we should help our country by serious thought; particularly at this stage when the Nation is facing so many convulsions it is a greater responsibility of every representative, every educated man to see that we help national integration and help our national leaders to solve the troubles which

the country is already facing. Sir, the resolution as it is worded, is double-edged. It says that Goa may be separate for a few years or in the alternative it may be merged with Mysore. In this connection let me say today what is the attitude of the people of Goa is as I have just returned from my native place *via* Goa. Sri Karmali, Hon'ble Education Minister of Goa.....

Mr. SPEAKER.—If I allow you to mention names, I will have to allow everybody else also. Then the whole thing gets into a mess.

Sri B. P. KADAM.—The Education Minister of Goa has given a strong rejoinder to Mr. Nijalingappa stating that it is gross interference in the internal affairs of Goa and an insult to Goa Assembly to carry on discussion on the Goa issue in the Mysore Assembly. He has further stated that when the Hon'ble Chief Minister of Mysore observed that the resolution has been passed by the Goa Assembly by a bare majority of one, has further insulted Goa Assembly. The fact is, he says that the Goa Assembly has passed the resolution by a majority of 15 as against one vote. If the United Goans were present and voted in the House, there would have been 15 against 12. United Goans faced a division amongst themselves. So, they avoided voting. That exactly is the position.

Mr. SPEAKER.—Has he said 15 against 12?

Sri B. P. KADAM.—That also has come in the Samyukta Karnatak paper today as 15 against 1. I was there in Goa myself. Further the Secretary Maharashtrawadi Gomantak has given a strong rejoinder to the Hon'ble Chief Minister Nijalingappa and to the Leaders of Mysore that it is a gross insult to them and further adds that it is the inherent right of Goan people and they will not be influenced by any amount of joke any amount of humour or any amount of coercion from any side. It then further adds that the people of Goa are a popular sovereign and they have every right to see that they are merged in Maharashtra. It further states the Konkani is a spoken language and Marathi is the language for reading and writing purposes.

Mr. SPEAKER.—It is wrong to sit in judgment there when we are discussing this subject here. It is an insult to this Legislature when it is debating upon that to express an opinion elsewhere.

Sri B. P. KADAM.—I am stating the reaction.

Mr. SPEAKER.—You were talking of Minister or somebody saying it is an to insult them. I do not mind that. But I do mind when the matter is under discussion here that nobody should criticise it. If they have got a right to criticise his Assembly, I believe, every member of this House has also equally got the right to do so. I cannot deny any Hon'ble Member whoever he may be to deny himself the right to participate in this discussion in this House.

Sri B. P. KADAM.—The Goa people are competent by themselves and they have decided that Goa should merge in Maharashtra.

The fact is this. Goa is competent by itself and they have a right to decide that Goa should merge with Maharashtra. That is exactly...

**Mr. SPEAKER.**—Is the member objecting to the debate in this Assembly and saying that the speeches by the Hon'ble Members of this Legislature here is an insult to Goa? That any person in Goa should criticise the debate here even before it is concluded with a view to influence—it is highly irregular.

Of course, all that depends upon what the member has said that the Hon'ble Minister has said. I do not know. But if he has not said, I must say, I was placed in a wrong position to make that remark.

**Sri B. P. KADAM.**—Sir, it has been the endeavour of every political party to strengthen his party. But of late, it is rather very unfortunate that Mysore Congress Leaders are blasting the Congress Party. One Congress Leader of Goa told me that hereafter the Congress in Goa is dead and its burial is awaited. He said that the 1963 December statement just before the elections has put the Goa Congress in a very awkward position and he added that the Mysore Congress Leaders are almost creating political chaos in Goa. Therefore, whether such things from the Congressmen whom I trust...

**Mr. SPEAKER.**—As Speaker of the Assembly I have received a telegram which speaks to the contrary. This is the second version and differs from what has been said by somebody earlier.

**Sri C. J. MUCKANNAPPA.**—He is referring to something else which has not occurred at all.

**Sri B. P. KADAM.**—Sir, as one Hon'ble Minister of the Union Government said unless this issue which is long pending is solved, the Goa Congress cannot hope to blossom. He was referring to Goa's merger in Maharashtra.

**Mr. SPEAKER.**—I make a final appeal The Central Government. Ministers need not be brought on the floor of this House.

**Sri B. P. KADAM.**—Sir, it has been alleged that the Maharashtrians are expansionists, may I quote from various histories like Wilks, Grant Duff, Sharma, Kincaid and others? The foreign historians have stated that from Karwar to the north it is part of Maharashtra. History of Mysore by WILKS says that the portion from the District of Sadasivagad and upwards is Maharashtra. It means the present Karwar for the Karwar Municipality started in 1862 as the Sadasivagad Municipality. Similarly Grant Duff and all the historians say that from Karwar, northwards it forms part of Maharashtra. Let me not go to the History written by Rajwade and Justice Ranade for it will be alleged that they are Maharashtrians. Sir, it has been said that Maharashtrians are goondas. Foreign historians have praised Maharashtrians. Even Warren Hastings in one of his writings said that of all the people of India, Maharashtrians alone displayed a national character and continuously strived to unite the country and fought for the independence of the country. Late Prime Minister, Pandit Nehru has quoted it too. Sir, recently one Prof. Sharma of U.P. has written a very fine book and he says the

Maharashtrians have played a very prominent role in the country's history. He says that the Maharashtrians have helped India to maintain the culture and dignity. The Hon'ble Members have forgotten the work of the Marathas for Mysore. It is Shahji who brought several revenue surveyors to Mysore to help remove the chaos which was there for over 300 years, and these surveyors have worked zealously to see that lands are properly surveyed. I am referring to Wilks History of Mysore who has stated it.

Mr. SPEAKER.—It is a very good point, but mis-placed for this Debate. I have given 15 minutes. I do not mind how the member spends it. He should not ask me for further time. He should not develop what surveyors have done in Mysore. I have got the highest respect for Maharashtrians.

Sri B. P. KADAM.—Sir, the Hon'ble Minister for Co-operation, Shri Hegde seems to have forgotten history. Shivaji wanted to liberate Goa from Angadi in Karwar Taluka and also from the north. But in view of an imminent attack from Deleer Khan and Jai Singh he had to go north and he told the Portuguese that if they were to touch the Meenakshi temple and other temples of Goa, he would certainly send his force.

Mr. SPEAKER.—Probably the member means Mangesh temple.

Sri B. P. KADAM.—Yes, Sir. Sambhaji again tried to liberate Goa. The struggle of the Rani's of Santeri are fresh in our mind. It is strange how our Hon'ble Minister, Sri Hegde has forgotten all these things. People from Puri and Cuttack have paid tributes that Maharashtrians have saved several temples in those parts. In old Hyderabad, the famous Ellora Temples have been completely destroyed but for Marathas, Shivaji undertook a long expedition in the south just two years before his death. Only to liberate the Southern India. That is history. We will not tolerate a word uttered against Chattrapati.

Mr. SPEAKER.—Does history begin from Shivaji or was history there previous to that?

Sri B. P. KADAM.—Sir, about Konkani—Sir, I am the only man who can speak for Konkani in this House because I am here by the overwhelming vote of the Konkani people.

Mr. SPEAKER.—My friend Sri Srinivasa Naik will fall foul on you.

Sri B. P. KADAM.—Sir, I am a Konkani by birth being elected by overwhelming Konkani people. I can speak for them, I can speak with authority.

Mr. SPEAKER.—Is the Member getting into the other controversial matter in the water dispute?

Sri B. P. KADAM.—Sir, all the local panchayets of Karwar and Supa talukas have unanimously decided, that Konkani is a spoken dialect and for purposes of writing and reading Marathi is our traditional language.

**Mr. SPEAKER.**—That is binding for Konkanis everywhere! Let us have a plebiscite on Konkani.

**Sri B. P. KADAM.**—Yes. We have already a overwhelming opinion expressed and the Karwar people have decided their future course.

Sir, let me refer to philologists. All the philologists Sir Perry, Dr. Gierson, Guru, Mr. Saldana, Dr. Bhandarkar, Dr. Kikini, Priyolkar are of the emphatic view that Konkani is a dialect of Marathi.

One Mr. S. K. Chatterji, who is a philologist of international fame and who was for some time the Chairman of the Legislative Council of Bengal, has sent a letter to our Samiti stating that Konkani is "within the orbit of Marathi." I have shown this letter to the Hon'ble Prime Minister of India when he was in Bombay in the 1st week of November 1964. He agreed. I will quote the letter of Prime Minister Nehru written to one Mr. D. G. Nene a great Congress leader of Dhulia. He says in his letter No. 112 PMO/56, New Delhi, 15th March 1956. "You quote of having said something during our talks in Amritsar. I do not remember my exact words. But on the whole, your quotation is correct. What I have said is, Bombay is a City with a population of 43 per cent Maharashtrians and 5 per cent Konkanis; this gives Maharashtrians a predominant position in Bombay". This was how late beloved Prime Minister Nehru said that Konkanis are very near to Maharashtrians.

Sir, there is only one philologist Mr. Katre, who has said that Konkani is an independent language. This has been made capital by the Mysore Government in its memorandum to the Government of India. But in the very next sentence, Mr. Katre has said which I also quoted to Mr. Nanda, the Home Minister; only during the first week of August last year—"even though I say that Konkani is an independent language, it is strikingly similar to Marathi and Marathi alone." The same has been said by Mr. Silva. He has stated that Konkani is an independent language. But in his very next sentence, he has stated that if it is similar to any other language in India, it is similar to Marathi and Marathi alone. Sir, subsequent sentences are not quoted by this Government in their memorandum. Let us responsibly look to the wishes of the people. The popular will is sovereign. Let us not create trouble but help in national integration.

Sir, all the people of Goa are deeply hurt that others are interfering in their affairs. As one Goa Congressman said Mysore's interference it is virtually a Swadeshi imperialism. This is a very hard thing.

I had written a registered letter to the Hon'ble Chief Minister on 25th December 1964, requesting him to give me the names of those people from Goa, who are anxious that Goa should be merged with Mysore, because he said so many come to see and tell him that Goa should be merged with Mysore. I had written that in case failed to give

me their names, I would consider that his statement was a Goebellion stunt.

*(Interruption)*

While speaking on the Governor's Address, in January this year I challenged Chief Minister to do so. Even now, I say, let the Hon'ble Chief Minister be kind enough to give at least a dozen names of Goans...

*(Hon'ble Chief Minister was holding aloft a number of letters)*

Let their local addresses be passed on. They only desire *status quo* of Goa. May I ask the Hon'ble Ministers of this House just to go to Goa and issue some handbills and try to convene a public meeting, and let me see if they can find anybody to preside at such a meeting. Sir, on account of insidious talk of Goa politics, the Goa Congress is finished. I once said that some Congressmen from Mysore had taken part in the Goan elections. The President of the North Kanara District Congress Committee had gone there in the Cancona constituency with brave men and fair women, roaming in the broad day light and under the cover of night carrying on propaganda. What was the result of that? The Congress candidate was crushed. He lost his deposit. The Maharashtrawadi Gomantak candidate won almost the highest Second number of votes in the Goa Assembly election. Congress candidate told me, had it not been for Karwar Congressmen, he would have won some more votes.

*(Interruptions)*

History is quoted—I do not understand why it is quoted.

*(Interruptions)*

If history is to be the basis of new States the borders of many States would vanish getting merged in Maharashtra. It was said that Kadambas had ruled over Goa. Sir, I am their descendant. They were Marathi speaking at home, Kannada was their official language. I have documents in Sanskrit.

Mr. SPEAKER.—Hon'ble Member will pardon me. Is the Hon'ble Member a Gowd Saraswath?

Sri B. P. KADAM.—No Sir. They were only worshippers of Vishnu. From my forefathers—all of us were worshippers of Vishnu.

Sri S. R. KANTHI (Minister for Education).—He is not Kadamba, Sir, but he is Shri B. P. Kadam.

Mr. SPEAKER.—'B' is dropped in course of time.

An HON'BLE MEMBER.—He is unnecessarily claiming that he is a descendant of the Kadambas.

Sri B. P. KADAM.—We have records.

Mr. SPEAKER.—Let us not go to that level.



**Sri B. P. KADAM.**—Sir, we were worshippers of Vishnu. It has been stated that Maharashtrawadi Gomantak won by a small majority. Excluding Daman and Diu, the Maharashtrawadi Gomantak captured 60 percent of the votes for the Assembly. If we take the vote for the Parliament it is 66 per cent. It is not true that Christians are opposed to merger. Ministers in the Cabinet of Goa, one is a Christian. The Mayor of Punjim is a Christian. One of the members elected to the Parliament is a Christian. A large bulk of them are Christians. They want merger of Goa in Maharashtra. I have got a book here written by a very eminent Christian lady—Genesis of Linguistic States by Mrs. S. Gama Pinto Athaide. She eminently makes a case that Goa must be merged as early as possible in Maharashtra as Konkani is only a dialect of Marathi.

2-30 P.M.

Sir, it has been stated that large number of Konkani are in Mysore. It is not so. In Maharashtra State there are 22 lakhs. Bulk of Konkani people are in Maharashtra; in Bombay City, there are 3 lakhs; in Ratnagiri and Kulaba there are more than 15 lakhs. In rest of Maharashtra there are nearly 4 lakhs. These are facts which could not be denied. Sir, what is this Konkani?

**Mr. SPEAKER.**—Konkani is my mother-tongue.

*(Laughter)*

**Sri B. P. KADAM.**—Sir, I am prouder. Sir, no mention of Konkani is made in the North Kanara Gazette. It says only Marathi, in the District census figure up to 1921, there is no mention of Konkani, it is included under Marathi.

**Mr. SPEAKER.**—So, Marathi is a branch of Konkani.

*(Laughter)*

**Sri B. P. KADAM.**—Sir, my friends are unnecessarily making allegations that Marathi is imposed in Goa. Sir, I am deeply hurt. The Hon'ble Chief Minister of Goa is a noble and selfless man and one of those who has helped Indian freedom fighters in 1942 and also Goa underground workers all along and has suffered imprisonment also in 1956. He is a person who does not take salary and does not use State car and the State Government residence. Government has given full freedom to every language. But, the Kannada primary school going children are only 68 as against 57,046 Marathi school going ones. Sir, reference was made to the statement of the late Prime Minister. Reference was to the Congress Manifesto also. I have brought a copy of it and I will read only one sentence. This is the final copy.

“Government of India made it clear that the future of Goa whether it should merge into the adjoining territory of Maharashtra would be ultimately decided.....”



There is no mention of Karnatak, it is not at all there. This is an insult to the late Prime Minister and disciplinary action must be taken against those who introduce Mysore in it. Sir, again, there were some attacks against Maharashtra leaders. They have to express the wishes of the people from their constituencies. That is why they get success in the elections unlike Hon'ble Shri Nijalingappa who got defeated in 1962 elections. If he takes the advice of Sri Ramakrishna Hegde, he will have to face again the fate of 1962 elections. If the advice of Sri Ramakrishna Hegde is taken by my friends, they are sure to face the same fate of Sri Shankar.

**Sri M. SRINIVAS NAIK (Mangalore-I).—(Konkani)**

**Sri C. J. MUCKANNAPPA.**—Sir, in reply to our friends this side. If Sri Srinivas Naik speaks in Konkani, we will not be able to understand. He may kindly speak in English or Kannada so that we may also know his argument.

**ಶ್ರೀ ಎಂ. ಶ್ರೀನಿವಾಸ ನಾಯಕ್.**—ಅಧ್ಯಕ್ಷ ಮಹಾಶಯರೇ, ನಾನು ಕೊಂಕಣಿ ಭಾಷೆಯಲ್ಲಿ ಮಾತನಾಡಬೇಕೆಂದು ಆಸೆಪಟ್ಟಿದ್ದು ಏಕೆ ಎಂದರೆ ನಮ್ಮ ಮಿತ್ರರಾದ ಶ್ರೀ ಬಿ. ಪಿ. ಕದಂ ಅವರು ಕೊಂಕಣಿ ಮತಸ್ಥರಾಗಿದ್ದಾರೆ. ಹಾಗಿದ್ದೂ ಕೂಡ ಕೊಂಕಣಿ ಭಾಷೆಯ ಅವಹೇಳನ ಮಾಡಿ ಕೊಂಕಣಿ ಮತಸ್ಥರ ಅವಹೇಳನ ಈ ಮಾನ್ಯ ಸಭೆಯಲ್ಲಿ ಮಾಡಿದ್ದನ್ನು ಕೇಳಿ ನನಗೆ ಅತೀರಕವಾದ ಧುಃಖವಾಯಿತು. ಅವರ ಮಾತುಭಾಷೆ ಕೊಂಕಣಿ, ಅವರು ಕೊಂಕಣಿ ಮತಸ್ಥರಲ್ಲಿ ಜನ್ಮವೆತ್ತಿದ್ದಾರೆ. ಕೊಂಕಣಿ ಮತಸ್ಥರ ಒಬ್ಬ ಪಡೆದು ಇಲ್ಲಿಗೆ ಬಂದು ಅಸೆಂಬ್ಲಿ ಸದಸ್ಯರಾಗಿ ಕುಳಿತು ಅವರು ಆ ಮತದಾರರಿಗೆ ದೋಷ ಬಗೆಯುತ್ತಿದ್ದಾರೆ. ಅದನ್ನು ಪ್ರಭುಗಳಿಗೆ ಎಂದು ನನ್ನ ಮಾತು ಭಾಷೆಯಾದ ಕೊಂಕಣಿಯಲ್ಲಿ ಮಾತನಾಡಿದರೆ ಕಚ್ಚು ಪ್ರಯೋಜನವಾಗುತ್ತದೆಂದು ಆಶಿಸಿ ತಮ್ಮ ಹತ್ತಿರ ಕೇಳಿಕೊಂಡೆ, ನಾನು ಕೊಂಕಣಿ ಮಾತನಾಡಬಯಸುತ್ತೇನೆ ಎಂದು. ಆದರೆ ಹಲವು ಮಿತ್ರರು ಕನ್ನಡದಲ್ಲಿಯೇ ಮಾತನಾಡಬೇಕು, ಶ್ರೀಯುತ ಕದಂ ಅವರಿಗೆ ಮತ್ತು ಅವರು ಮಾಡಿದ ಭಾಷಣಕ್ಕೆ ಉತ್ತರವಾಗಿ ಕನ್ನಡದಲ್ಲಿಯೇ ಮಾತನಾಡಿದರೆ ಮಾತ್ರ ಈ ಮಾನ್ಯ ಸಭೆಗೆ ಅರ್ಥವಾಗ ಬಹುದು ಎನ್ನುವ ಉದ್ದೇಶದಿಂದ ಕನ್ನಡದಲ್ಲಿ ಮಾತನಾಡುತ್ತೇನೆ.

ಶ್ರೀಯುತ ಕದಂ ಅವರು ಹಲವು ಮಂದಿ ಇಂಗ್ಲಿಷ್ ಗ್ರಂಥಕರ್ತೃಗಳು ಬರೆದಿರುವುದನ್ನು ಸಭೆಯಲ್ಲಿ ಉಲ್ಲೇಖಿಸಿದ್ದಾರೆ. ಹಿಂದೂ ದೇಶದಲ್ಲಿರುವಂಥ ಅಥವಾ ಮಹಾರಾಷ್ಟ್ರಕ್ಕೆ ಸೇರಿದಂಥ ಹಿಂದೂ ಗ್ರಂಥಕರ್ತೃಗಳು ಬರೆದಿರುವುದನ್ನು ಇಲ್ಲಿ ಹೇಳಲಿಲ್ಲ. ಬ್ರಿಟಿಷರು ಎಂದರೆ ಅವರಿಗೆ ಸಂಭಾವನೆ ಕೊಟ್ಟು ಪುಸ್ತಕಗಳನ್ನು ಬರೆಸಿರುವುದನ್ನು ಮಾನ್ಯ ಮಿತ್ರರಾದ ಕದಂ ಅವರು ಇಲ್ಲಿ ಹೇಳಿದ್ದಾರೆ. ಹಿಂದೂಸ್ಥಾನದಲ್ಲಿ ಯಾರಾದರೂ ಬರೆದಿರುವುದನ್ನು ಇಲ್ಲಿ ಎತ್ತಿ ತೋರಿಸಲಿಲ್ಲ. ಇದು ಸರಿಯಾದ ಸಮಾಧಾನವಲ್ಲ ಎಂದು ನಾನು ಹೇಳುತ್ತೇನೆ.

ಕೊಂಕಣಿ ಭಾಷೆ ಎರಡು ಸಾವಿರ ವರ್ಷಕ್ಕಿಂತಲೂ ಹೆಚ್ಚಿನ ಕಾಲದಿಂದ ಇದೆ. ಅದು ಯಾವತ್ತಿಗೂ ಮರಾಠಿಯ ಅಂಗವಾಗಿಲ್ಲ. ಮರಾಠಿ ಕೊಂಕಣಿ ಭಾಷೆಯ ಅಂಗವಾಗಿದೆ. ಕೊಂಕಣಿ ಮರಾಠಿ ಭಾಷೆಯ ಅಂಗವಲ್ಲ. ಕೊಂಕಣಿ ಭಾಷೆಯ ಪುಸ್ತಕಗಳು ಕನ್ನಡದಲ್ಲಿ ಅಚ್ಚಾಗುವೆ. ಈಗ ಮಾನ್ಯ ಮಿತ್ರರಾದ ಕದಂ ಅವರು ಹೇಳುತ್ತಾರೆ, ಎಷ್ಟೋ ವಿಪಾದವಿರುವ ಬೊಂಬಾಯಿನಲ್ಲಿ ಅಲ್ಲಿರುವ ಕನ್ನಡಿಗರಿಗೆ ಕನ್ನಡ ಶಾಲೆಗಳಿವೆ. ಅಲ್ಲಿರುವ ಕೊಂಕಣಿ ಮಾತನಾಡುವವರಿಗೆ ಕನ್ನಡ ಶಾಲೆಗಳಿವೆ ಇದನ್ನೆಲ್ಲ ಗಮನಿಸಿದರೆ ಅವರು ಮಾಡಿದ ವಾದ ಅಷ್ಟು ಸರಿಯಾದುದಲ್ಲ, ಸಮಂಜಸ ವಾದುದಲ್ಲ ಎಂದು ಹೇಳಬಹುದು.

ಗೋವ ಎಷಯವನ್ನು ರಾಜಕೀಯ ಮುಟ್ಟದಲ್ಲೆ ತರುವುದು ಸರಿಯಾದುದಲ್ಲ. ಈಗ ಮಂಗಳೂರಿನಲ್ಲಿ ದಕ್ಷಿಣ ಕನ್ನಡ ಜಿಲ್ಲೆಯ ಹಲವು ಪ್ರತಿನಿಧಿಗಳನ್ನುಳ್ಳ ಒಂದು ಕ್ರಿಯಾಸಮಿತಿ (ಆಕ್ಷನ್ ಕಮಿಟಿ) ಸ್ಥಾಪಿಸಬೇಕು ಮತ್ತು ಈ ವಿಚಾರದಲ್ಲಿ ಮಾನ್ಯ ಮುಖ್ಯಮಂತ್ರಿಯವರನ್ನು ನೋಡಬೇಕು ಎಂದು ಇದ್ದಾರೆ. ಇಷ್ಟರಲ್ಲದೇ ಅಲ್ಲಿಂದ ಒಂದು ನಿಯೋಗವು ಬರುತ್ತದೆ. ಏಕೆಂದರೆ, ಮೈಸೂರು ಸಂಸ್ಥಾನದಲ್ಲಿ 7 ಲಕ್ಷಕ್ಕಿಂತಲೂ ಜಾಸ್ತಿ ಕೊಂಕಣಿಯವರು ಇದ್ದಾರೆ. ಹಾಗೆಯೇ ಎರಡುಸಾವಿರ ವರ್ಷಗಳ ಕೆಳಗೆ ಬಿಹಾರದಿಂದ ಕೊಂಕಣಿಯವರು ಗೋವೆಗೆ ಬಂದಿದ್ದರು. ಗೋವೆಯಲ್ಲಿ ಪೂರ್ವ

(ಶ್ರೀ ಎಂ. ಶ್ರೀನಿವಾಸ ನಾಯಕ್)

ದಿಂದಲೂ ಎಂದರೆ 2 ಸಾವಿರ ವರ್ಷಗಳಿಂದಲೂ ಅನೇಕ ಜನ ಕೊಂಕಣಿ ಭಾಷೆಯನ್ನು ಮಾತನಾಡುತ್ತಿದ್ದಾರೆಂದು ನಂಬಿದ ಮೇರೆ, ದೇಶ ಅನೇಕ ಭಾಗಗಳಾಗಿ 400 ವರ್ಷಗಳ ಹಿಂದೆ ಗೋವೆ ಒಂದು ಬೇರೆ ಭಾಗವಾಗಿ ಅಲ್ಲುವ ಕೊಂಕಣಿಯವರು ಪ್ರತ್ಯೇಕಿಸಲ್ಪಟ್ಟರು. ಹಿಗ್ಗಿರುವಾಗ ನಮ್ಮ ಲ್ಲಿಯ ಹಲವು ಮಂದಿ ಗೋವಾದಲ್ಲಿರುವವರೊಡನೆ ಸಂಪರ್ಕವನ್ನು ಇಟ್ಟುಕೊಂಡಿದ್ದಾರೆ. ಅವರು ಎಷ್ಟು ಮಾತೃವೂ ನಾವು ಮಹಾರಾಷ್ಟ್ರಕ್ಕೆ ಸೇರುವುದಿಲ್ಲ. ಮಹಾರಾಷ್ಟ್ರಕ್ಕೆ ಸೇರಿದರೆ ನಮ್ಮ ಕೊಂಕಣಿ ಭಾಷೆಯ ಹಿರಿಮೆ ಹೋಗುತ್ತದೆಂದು ಹೇಳುತ್ತಿದ್ದಾರೆ. ಅಲ್ಲಿ ಕೆಲವು ಕಾಲ ಕೊಂಕಣಿ ಭಾಷೆಗೆ ಪ್ರಾಶಸ್ತ್ಯ ಕಡಿಮೆಯಾಯಿತು. ನನ್ನ ಮಿತ್ರರಾದ ಶ್ರೀಮಾಣ ಕದಂ ಅವರು ಅಲ್ಲಿ ಶ್ರೀ. 90 ರಷ್ಟು ಮುಸ್ಲಿಮರು ಮತ್ತು ಇತರ ಜನಾಂಗದವರು ಇದ್ದಾರೆ, ಅದರಿಂದ ಕೊಂಕಣಿ ಭಾಷೆ ಸ್ಪಷ್ಟರಾಗಿ ಗೋವಾದಲ್ಲಿ ಆಗಕೂಡದು ಎಂದು ಹೇಳಿದ್ದಾರೆ. ಆದರೆ ಗೋವಾದ ಜನರ ಅಭಿಪ್ರಾಯವನ್ನು ತಿಳಿಯದೆ ಈ ರೀತಿ ಮಾಡುತ್ತಿದ್ದಾರೆಂದು. ಆದರೆ ನಾನು ಹೇಳುವುದಿಷ್ಟೆ. ಗೋವಾ ಜನರ ಅಭಿಪ್ರಾಯ ತಿಳಿಯದೆ ಗೋವಾವನ್ನು ಮಹಾರಾಷ್ಟ್ರಕ್ಕೆ ಸೇರಿಸಲು ಒಪ್ಪುವುದಕ್ಕಾಗುವುದಿಲ್ಲ. ಅಲ್ಲಿ ಹಲವು ಜನರ ಸಂಪರ್ಕ ಮಾಡಿದ್ದೇನೆ. ಗೋವಾ ಅಸೆಂಬ್ಲಿಯಲ್ಲಿ ಒಂದೇ ಸಮನೆ ಗೋವಾವನ್ನು ಮಹಾರಾಷ್ಟ್ರಕ್ಕೆ ಸೇರಿಸಬೇಕೆಂದು ಒಂದು ನಿರ್ಣಯವನ್ನು ಮಾಡಿದಕೂಡರೆ ಅದನ್ನು ನಾವು ಬಿಟ್ಟುಕೊಡುವುದಕ್ಕೆ ಸಾಧ್ಯವಿಲ್ಲ. ಕೇಂದ್ರ ಸರ್ಕಾರದವರೂ ಸಹ ಏಕರೀತಿಯಾಗಿ ಅದು ಮೈಸೂರು ಸಂಸ್ಥಾನಕ್ಕೇ ಸೇರಬೇಕೆಂಬ ತೀರ್ಮಾನವನ್ನು ಈಗ ತೆಗೆದುಕೊಳ್ಳಲೂಬಾರದು. ಪಂಡಿತ ಜವಹರ್‌ಲಾಲ್ ನೆಹರೂ ಅವರು ಹೇಳಿದ ಪ್ರಕಾರ ಇನ್ನೂ 10 ವರ್ಷಗಳವರೆಗೆ ಅದು ಸ್ವತಂತ್ರವಾಗಿದ್ದುಕೊಂಡು ಕೇಂದ್ರ ಸರ್ಕಾರದವರ ಆಡಳಿತದಲ್ಲೇ ಇರಬೇಕು. ಅದರ ನಂತರ ಗೋವಾ ಭಾಷೆ ವಿಚಾರ ಮಾಡಬೇಕು. ಆದರೆ ಗೋವಾವನ್ನು ಮಹಾರಾಷ್ಟ್ರಕ್ಕೆ ಸೇರಿಸಬೇಕು ಎಂಬುದಾಗಿ ಪಂಡಿತ ಜವಹರ್‌ಲಾಲ್ ನೆಹರೂ ಅವರು ಹೇಳಲಿಲ್ಲ. 10 ವರ್ಷಗಳ ನಂತರ ಈ ವಿಚಾರವನ್ನು ಬಿಗಿಯಾಗಿ ಆರೋಚನೆ ಮಾಡೋಣ. ಆದರೆ ಶ್ರೀಮಾಣ ಕದಂ ಅವರು ಪಂಡಿತ ಜವಹರ್‌ಲಾಲ್ ನೆಹರೂ ಅವರ ಕಾಗದವನ್ನು ಸರಿಯಾಗಿ ನೋಡದೆ ಆ ರೀತಿ ಮಾತನಾಡುತ್ತಿದ್ದಾರೆ. ಯಾವಾಗ ಪಂಡಿತ ನೆಹರೂ ಅವರು ಆ ರೀತಿ ಆಶ್ಚರ್ಯನೆಯನ್ನು ಕೊಟ್ಟಿದ್ದಾರೋ ಅದಕ್ಕೆ ಕೇಂದ್ರ ಸರ್ಕಾರದವರು ಖಂಡಿತವಾಗಿ ಮನ್ನಣೆ ಕೊಡಬೇಕು. ಅದಕ್ಕೆ ವಿರೋಧವಾಗಿ ಯಾರೂ ನಡೆಯುವುದಕ್ಕೆ ಸಾಧ್ಯವಿಲ್ಲ. ಗೋವಾ ವಿಷಯದಲ್ಲಿ ಪಂಡಿತ ನೆಹರೂ ಅವರ ಆಶ್ಚರ್ಯನೆಯನ್ನು ನಡೆಸಿಕೊಡಬೇಕು. ಶ್ರೀಮಾಣ ಕದಂ ಅವರು ಮಹಾರಾಷ್ಟ್ರದವರ ಪರವಾಗಿ ಮಾತನಾಡುತ್ತಿರುವುದು ಅದು ಅವರ ಮೈಯಕ್ತಿಕ ವಿಷಯ. ಅವರ ಒಂದು ಹೇಳಿಕೆ ಕೊಂಕಣಿ ಮಾತನಾಡುವವರ ಸಮಂಜಸವಾದುದಲ್ಲ. ದಕ್ಷಿಣ ಕನ್ನಡದಲ್ಲಿ ಸುಮಾರು 1½ ಲಕ್ಷ ಜನ ಕ್ರಿಶ್ಚಿಯನ್ನರು ಕೊಂಕಣಿ ಭಾಷೆ ಮಾತನಾಡುವವರು ಇದ್ದಾರೆ. ಅವರೆಲ್ಲರಿಗೂ ಗೋವಾ ಮೈಸೂರಿಗೆ ಸೇರಬೇಕೆಂಬ ಆಸೆ ಇರುವುದರಿಂದ ಅವರಲ್ಲಿ ಎಷ್ಟೋ ಮಂದಿ ನಮ್ಮ ಮುಖ್ಯಮಂತ್ರಿಗಳನ್ನು ನೋಡಲು ಈಗಾಗಲೇ ಬರುತ್ತಿದ್ದಾರೆ, ಕಾಗದ ಪತ್ರಗಳನ್ನು ಆ ಬಗ್ಗೆ ಬರೆಯುತ್ತಿದ್ದಾರೆ. ಕೊಂಕಣಿ ಭಾಷೆ ಮಾತನಾಡುವವರು ಒಂದು ಮಾತನ್ನು ಹೇಳುತ್ತಿದ್ದಾರೆ. ಮಹಾರಾಷ್ಟ್ರದವರ ಮೇಲೆ ಮೈಸೂರು ಸರ್ಕಾರದವರು ಏತಕ್ಕೋಸ್ಕರ ಉಗ್ರ ಕ್ರಮವನ್ನು ಕೈಗೊಳ್ಳುವುದಿಲ್ಲವೆಂದು ಹೇಳುತ್ತಿದ್ದಾರೆ. ಅವರು ಆ ರೀತಿ ಮಾಡುತ್ತಿದ್ದರೆ ಸುಮ್ಮನೆ ನಿರಬಹುದೇ? ನಮ್ಮಲ್ಲಿರುವ 7 ಲಕ್ಷ ಕೊಂಕಣಿಯವರು ಅವರ ಮೇಲೆ ಏನೂ ಉಗ್ರ ಕ್ರಮವನ್ನು ತೆಗೆದುಕೊಳ್ಳುವುದಿಲ್ಲವೇ ಎಂದು ನಮ್ಮನ್ನು ದೂರುತ್ತಿದ್ದಾರೆ. ಮಹಾರಾಷ್ಟ್ರದವರು ಗೋವಾ ಮಹಾರಾಷ್ಟ್ರಕ್ಕೆ ಸೇರಿಸುವ ಬಗ್ಗೆ ಉಗ್ರ ಕ್ರಮಗಳನ್ನು ತೆಗೆದುಕೊಳ್ಳುವಾಗ ಈ ಸರ್ಕಾರದವರು ಏತಕ್ಕೋಸ್ಕರ ಸುಮ್ಮನಿದ್ದಾರೋ ಗೊತ್ತಿಲ್ಲ. ಕೆಲವು ದಿನಗಳ ಕಾಲ ಕಾದುನೋಡಿ ಆ ಮೇಲೆ ಇಲ್ಲಿಯ ಮುಖಂಡರನ್ನು ಕರೆಸಿ ಒಂದು ಸಭೆ ಮಾಡಬೇಕೆಂದಿದ್ದೆವು. ಅಲ್ಲದೆ ಜಾಗೃತಿಯಾಗಿ ಒಂದು ಆಜ್ಞೆ ಕಮಿಟಿಯನ್ನು ರಚಿಸಲು ತೀವ್ರ ಕ್ರಮಗಳನ್ನು ಕೈಗೊಳ್ಳುತ್ತಿದ್ದೇವೆ. ಏಕೆಂದರೆ ಗೋವಾ ಜನತೆಗೂ ಈಗ ಮಹಾರಾಷ್ಟ್ರದವರ ನಿರ್ಧಾರದ ಬಗ್ಗೆ ಸಾಕಷ್ಟು ಆಸಕ್ತಿ ಇಲ್ಲವೆಂಬ ವಿಚಾರವನ್ನು ನಮ್ಮ ಮಾನ್ಯ ಮುಖ್ಯಮಂತ್ರಿಗಳು ಅಲ್ಲಿ ಹೇಳುತ್ತಾ ಒಂದು ಸ್ಪೆಟ್ ಮೆಂಟನ್ನು ಮಾಡಿದ್ದಕ್ಕೆ ಗೋವಾ ಇಂಡಸ್ಟ್ರಿಯಲಿಸ್ಟ್ ಅವರು ಅದನ್ನು ವಿರೋಧಮಾಡಿ ಕ್ರಿಟಿಸ್ಟಿಕ್ ಮಾಡಿದ್ದಾರೆ. ನಾನು ಹೇಳುವುದಿಷ್ಟೆ. ಕೊಂಕಣಿ ಭಾಷೆ ಮಾತನಾಡತಕ್ಕ ಜನರೆಲ್ಲರ ಪರವಾಗಿ ಮಾತನಾಡಲು ನಮ್ಮ ಮುಖ್ಯಮಂತ್ರಿಗಳಿಗೆ ಪ್ರತಿಯೊಂದು ಹಕ್ಕು ಇದೆಯೆಂದು ನಾನು ಈ ಸಂದರ್ಭದಲ್ಲಿ ಹೇಳಬೇಕಾಗಿದೆ. ಅವರಿಗೆ ನಮ್ಮೆಲ್ಲರ ಪೂರ್ಣ ಬೆಂಬಲ ಈ ವಿಚಾರದಲ್ಲಿ ಎಂಬುದನ್ನು ನಾನು ಈಗಲೇ ಹೇಳುತ್ತಿದ್ದೇನೆ. ಮಾನ್ಯ ಮಿತ್ರರಾದ ಶ್ರೀಮಾಣ ಕದಂ ಅವರು ಈ ಸಭೆಯಲ್ಲಿ ಮಹಾರಾಷ್ಟ್ರ ವಾದಿಗಳಾಗಿ ಭಾಷಣ ಮಾಡಿದ್ದು ಬಹಳ ಶೋಚನೀಯ. ಆದರೆ ಶ್ರೀಮಾಣ ಸುಂಠನ್‌ಕರ್ ಅವರು

ಮಾತನಾಡುತ್ತಾ ಕೊಂಕಣಿ ಭಾಷೆ ಮಾತನಾಡುವವರಲ್ಲಿ ನಮಗೆ ಗೌರವವಿದೆಯೆಂದು ಹೇಳಿದರು. ಅವರು ಆ ರೀತಿ ಮಾತನಾಡಿದುದನ್ನು ನಾನು ತುಂಬಾ ಗೌರವಿಸುತ್ತೇನೆ. ಕೊಂಕಣಿ ಮತಸ್ಥರಲ್ಲಿ ಮತ್ತು ಅವರ ಜನಾಂಗದಲ್ಲಿ ಹುಟ್ಟಿದವರಾದ್ದರಿಂದ ಅವರು ಈ ಜನಾಂಗದ ಮೇಲೆ ಇಟ್ಟಿರುವ ಅಭಿಮಾನವನ್ನು ನಾನು ಮೆಚ್ಚುತ್ತೇನೆ. ಆದರೆ ಶ್ರೀಮಾನ್ ಕದಂ ಅವರು ಮಹಾರಾಷ್ಟ್ರಕ್ಕೆ ಇದನ್ನು ಸೇರಿಸಬೇಕೆಂದು ಹೇಳಿದುದನ್ನು ಯಾರೂ ಒಪ್ಪುವುದಿಲ್ಲ. ಅದು ನಮ್ಮ ಜನಾಂಗಕ್ಕೆ ಸೇರಿದುದು. ಅಲ್ಲಿ ಕೊಂಕಣಿ ಭಾಷೆಯೇ ದೊಡ್ಡದು. ಅದನ್ನು ಮೈಸೂರಿಗೆ ಸೇರಿಸಬೇಕಾದ್ದು ನಮ್ಮ ಕರ್ತವ್ಯ ಇದೆ. ಆದರೆ ಮಹಾರಾಷ್ಟ್ರದವರು ಯಾವ ರೀತಿ ವಕ್ರದೃಷ್ಟಿಯಿಂದ ಗೋವಾ ನಮಗೆ ಬರಬೇಕೆಂದು ಹೇಳುತ್ತಾ ಇದ್ದಾರೋ ಅದಕ್ಕೆ ನಮ್ಮ ಸಮ್ಮತ ಎಂದಿಗೂ ಇಲ್ಲವೆಂದು ಈಗ ಹೇಳಬೇಕಾಗಿದೆ. ನಾನು ದಕ್ಷಿಣ ಕನ್ನಡ ಜಿಲ್ಲೆಯವನು. ನಮ್ಮ ಜಿಲ್ಲೆಯ ಪ್ರತಿಯೊಂದು ಮನೆ ಮನೆಯಲ್ಲಿಯೂ ಕೊಂಕಣಿ ಭಾಷೆ ಮಾತನಾಡತಕ್ಕ ಮಾತನಾರು ಬಹಳ ಮಂದಿ ಇದ್ದಾರೆ. ಅಲ್ಲದೆ ಹಲವು ಮಂದಿ ಜಾತಿಯವರು ಇದ್ದಾರೆ. ಆದರೂ ಕೂಡ ಉತ್ತರ ಕನ್ನಡದ ಮುಸ್ಲಿಮರೂ ಸಹ ಅನೇಕ ಮಂದಿ ಇದ್ದಾರೆ. ಅಲ್ಲಿರ ತಕ್ಕ ಪ್ರತಿಯೊಬ್ಬರೂ ಅದರಲ್ಲಿ ಕೊಂಕಣಿ ಭಾಷೆ ಮಾತನಾಡುವವರೆಲ್ಲರೂ ಗೋವೆ ಮೈಸೂರಿಗೇ ಸೇರಬೇಕೆಂದು ಹೇಳುತ್ತಾ ನಾವೆಲ್ಲರೂ ಅದು ಮೈಸೂರಿಗೆ ಸೇರುವುದಕ್ಕೆ ಬೆಂಬಲ ಮಾಡುತ್ತೇವೆ, ನಮ್ಮ ನಮ್ಮ ಕೈರಾದಷ್ಟು ಸೇವೆಯನ್ನು ಈ ವಿಚಾರವಾಗಿ ಮಾಡಲು ನಿರ್ಧರಾಗಿದ್ದೇವೆಂದು ಹೇಳುತ್ತಾ ಇದ್ದಾರೆ. ಆದ್ದರಿಂದ ಸಭಾಧ್ಯಕ್ಷರ ಮುಖಾಂತರ ಮಾನ್ಯ ಮುಖ್ಯಮಂತ್ರಿಗಳಿಗೆ ಒಂದು ವಿಚಾರವನ್ನು ಹೇಳಬೇಕಾಗಿದೆ. ದಕ್ಷಿಣ ಕನ್ನಡ ಜಿಲ್ಲೆ ಹಾಗೂ ಉತ್ತರ ಕನ್ನಡ ಜಿಲ್ಲೆಯಲ್ಲಿರತಕ್ಕ ಕೊಂಕಣಿ ಭಾಷೆ ಮಾತನಾಡುವವರೆಲ್ಲರೂ ಈಗಾಗಲೇ ಮೈಸೂರು ಸಂಸ್ಥಾನದಲ್ಲಿ ನೆಲೆಸಿದ್ದಾರೆ. ಶ್ರೀಮಾನ್ ಕದಂ ಅವರ ಒಂದು ವಿರೋಧಾಭಿಪ್ರಾಯವನ್ನು ಬಿಟ್ಟರೆ ಉಳಿದ ಸದಸ್ಯರಾಗಿರತಕ್ಕ ಶ್ರೀಮಾನ್ ಸುಂಠನಕರ್ ಅವರು ಮತ್ತು ಶ್ರೀಮತಿ ಮಿರ್ಜಾಕರ್ ಅವರು ಈ ನಿರ್ಣಯಕ್ಕೆ ಬೆಂಬಲ ವನ್ನು ಕೊಟ್ಟಿರುತ್ತಾರೆ. ಆದ್ದರಿಂದ ನಾನು ಈ ಸಭೆಯಲ್ಲಿ ಕೊಂಕಣಿ ಮತಸ್ಥರ ಪ್ರತಿನಿಧಿಯಾಗಿ ಹೇಳುವುದಾದರೆ ಗೋವಾ ಪ್ರಶ್ನೆಯ ಬಗ್ಗೆ ವಿಶೇಷವಾಗಿ ಒಂದು ಸೂಕ್ತವಾದ ಕಾರ್ಯಕ್ರಮವನ್ನು ಹಾಕಿಕೊಳ್ಳಲು ತಕ್ಕ ಉಗ್ರಕ್ರಮಗಳನ್ನು ಈಗಿನಿಂದಲೇ ಕೈಗೊಳ್ಳಬೇಕೆಂದು ಹೇಳುತ್ತೇನೆ. ಅದರಿಂದಾಗಿ ಇದೇ ಮೈಸೂರು ಸಂಸ್ಥಾನದಲ್ಲಿರತಕ್ಕ 7 ಲಕ್ಷ ಕೊಂಕಣಿ ಭಾಷೆ ಮಾತನಾಡತಕ್ಕ ಮಂದಿ ಏಕಮನಸ್ಕರಾಗಿ ಸಂಘಟಿತರಾಗಿ ಗೋವಾ ಮೈಸೂರಿಗೆ ಸೇರುವವರೆಗೂ ದುಡಿಯಬೇಕು; ಮೈಸೂರಿಗೇ ಬೆಂಬಲ ಕೊಡುತ್ತೇವೆ, ಆ ಪ್ರಶ್ನೆ ಪೂರ್ತಿಯಾಗಿ ತೀರ್ಮಾನವಾಗುವವರೆಗೂ ಯಾರಿಗೂ ಸಮಾಧಾನ ಹೇಳುವುದಕ್ಕೆ ಸಾಧ್ಯವಿಲ್ಲವೆಂಬುದಾಗಿ ಶ್ರೀಮಾನ್ ಕದಂ ಅವರಿಗೆ ಧೈರ್ಯವಾಗಿ ಹೇಳಿ ನನ್ನ ಭಾಷಣವನ್ನು ಮುಗಿಸುತ್ತೇನೆ.

Mr. SPEAKER.—I called for the proceedings and I have read it. It happened when Sri N. O. Samaji put a question in Marathi and I said the question did not arise. I can understand Marathi; my mother tongue is Konkani. 80 per cent is common and for the purpose of showing that I can understand I said so. So, I must take it plain that the inference drawn by him is absolutely unfounded and I had no idea of conveying such an impression at all.

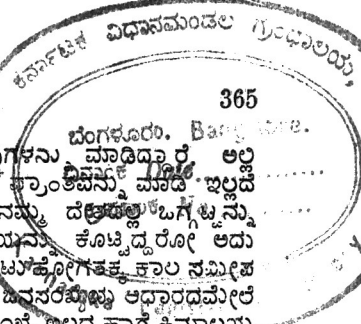
†Sri S. S. KOLKEBAIL.—Mr. Speaker, Sir, I heard with rapt attention the speeches of the Hon'ble Members Sri V. S. Patil and Sri Kadam. They were quoting scriptures and I do not want to take any other name. It was really most interesting to see that they were pleading for unity and all those kinds of things, but at the same time I found that on every point they were aggressive both in the nature of their speeches and also in the matter of gulping Goa. Even the Congress Party in Maharashtra has also joined hands with the reactionaries to gulp Goa. Unless the High Command puts down such fissiparous tendencies with a firm hand, I am sure our country is sure to go to dogs and this I say with all the emphasis at my command just to impress upon the Central Government that they should not unnecessarily heed to these persons who are creating troubles on the language issue, on the border

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issue and all kinds of such issues. Unless we put an end to it, there is absolutely no safety for our country. There is trouble for our country from the North-West and North-East and there is trouble from the Left Communists. There are so many elements creating trouble for our country. In spite of these troubles, these people create controversies over territories which do not belong to them. In the matter of Goa they say that Goa belongs to them and Goa must be merged in Maharashtra. I am not going to comment upon all these things except to say one important fact that apart from the historical fact there are 3 to 4 lakhs of people who speak Konkani who have settled outside Goa. On account of atrocities of Albuquerque and to escape from their hands these people came away running to North Kanara and South Kanara and settled down there. Most of them are fishermen whose mother tongue is Konkani. About 1½ lakhs of these fishermen are dumb, illiterate people unlike our friends Sri Srinivas Naik and Smt. Mirjankar. These people wanted to march back to Goa in a procession, but I told them to take good counsel from the leader of Mysore and to go there in a process under his leadership. I challenge these Maharashtrians on this issue. Let them not think that they can take away Goa for themselves, but let them know that these Konkani speaking fishermen living in these parts are united and are ready to march to Goa. Our Maharashtrian friends tried to quote history, but they must know that the history of Maharashtrians started with Shivaji and ended with Shivaji, but the history of Karnatak dates back to 400 B. C. and so let them not quote chapter and verse on this issue. I wholeheartedly support the resolution before the House and I request our leader to impress upon the Central Government that these 3 to 4 lakhs of people whose mother tongue is Konkani who are now outside Goa want to go and settle down in Goa and so Goa should not merge with Maharashtra under any circumstances. Maharashtra has no claim over Goa on the question of language. I request the Leader of the House to impress upon the Central Government that these Konkani speaking people living outside Goa should be given an opportunity to march to Goa and settle down there.

ಶ್ರೀ ಬಿ. ಎನ್. ಮಾವಪ್ಪಗೌಡ (ನಾಗಮಂಗಲ).—ಮಾನ್ಯ ಅಧ್ಯಕ್ಷರೇ, ಯಾವುದೋ ಒಂದು ಕಾರಣಕ್ಕಾಗಿ ಭಾಷಾವಾರು ಪ್ರಾಂತಗಳನ್ನು ಮಾಡತಕ್ಕಂಥ ಬಗ್ಗೆ ಹಿರಿಯರು ಬಂದಂತಹ ಒಂದು ತೀರ್ಮಾನಕ್ಕೆ ಇಳುತ್ತಿ ನಾವು ಪಶ್ಚಾತ್ತಾಪ ಪಡುವಂತಹ ಪರಿಸ್ಥಿತಿ ಬಂದಿದೆ. ನಮ್ಮ ಮಾನ್ಯ ಮುಖ್ಯಮಂತ್ರಿಗಳಾದ ಶ್ರೀಮಾನ್ ನಿಜಲಿಂಗಪ್ಪನವರು ಕಾಂಗ್ರೆಸ್ ಹೈಕಮಾಂಡಿನಲ್ಲಿ ಸಮನ್ವಯದ ದ್ವಾರ. ಕನ್ನಡ ದೇಶದ ಮುಖಂಡರಾದ ಇವರು ಈಗದಾದರೂ ತಪ್ಪುಗಳನ್ನು ತಿದ್ದುವುದಕ್ಕೆ ಪ್ರಯತ್ನ ಮಾಡದೇಕೆಂದು ನಾನು ವಿನಯದಿಂದ ಪ್ರಾರ್ಥನೆ ಮಾಡಿಕೊಳ್ಳುತ್ತೇನೆ. ಈ ನಿರ್ಣಯದ ವಿಷಯದಲ್ಲಿ ಇದುವರೆಗೂ ಈ ಸಭೆಯಲ್ಲಿ ನಡೆದಂತಹ ವಾದವಿವಾದಗಳನ್ನು ನಾನು ಕೇಳಿದ್ದೇನೆ. ಈ ನಮ್ಮ ಸಭೆಯಲ್ಲಿರತಕ್ಕ ಮುರಾರಿ ಮಾನ್ಯ ಸದಸ್ಯರು ಮಾಡಿದಂತಹ ವಾದವನ್ನು ಕೇಳಿ ನನಗೆ ಏನು ಅನಿಸಿತು ಎಂದರೆ ಕನ್ನಡ ಜನಗಳಾದ ನಾವು ಗಂಭೀರವಾಗಿ ಮತ್ತು ಮರ್ಯಾದೆಯಿಂದ ಬಾಳತಕ್ಕಂಥವರು. ನಾವು ಇಲ್ಲಿ ಈ ಮುರಾರಿ ಸದಸ್ಯರ ಜೊತೆಯಲ್ಲಿ ಸೇರಿಕೊಂಡು ನಾವೆಲ್ಲ ರಾಡಿಕಳಾಗುತ್ತೇವೆಯೋ ಎನ್ನುತಕ್ಕ ಒಂದು ಜಿಗುಪ್ಸೆ ನಮ್ಮ ಮನಸ್ಸಿಗೆ ಬಂದಿದೆ. ಆ ರೀತಿ ಆಗಬಾರದು. ಅಮೋಕಾ ಮತ್ತು ಸಂಯುಕ್ತ ಸಂಸ್ಥಾನಗಳನ್ನು ನಾವು ಭೂಪಟದಲ್ಲಿ ನೋಡಿದ್ದೇವೆ. ಅಲ್ಲಲ್ಲಿ ಗೆರೆಗಳನ್ನು ಎಳೆದು

15TH MARCH 1965



ದೇಶಗಳನ್ನು ವಿಂಗಡಿಸಿದ್ದಾರೆ. ಅದರಲ್ಲಿ ಸುಮಾರು 48 ಗುಂಪುಗಳನ್ನು ಮಾಡಿದ್ದಾರೆ. ಅಲ್ಲಿ ನ್ಯಾಷನಾಲಿಟಿ ಬಹಳ ಚೆನ್ನಾಗಿದೆ. ನಮ್ಮ ದೇಶದಲ್ಲಿ ಭಾಷಾವಾರು ಪ್ರಾಂತವನ್ನು ಮಾಡಿ ಇಲ್ಲದೆ ಇರತಕ್ಕಂಥ ಒಂದು ಜಿಗುಪ್ಸೆಯನ್ನು ತಂದುಂಟುಮಾಡಿದ್ದಾರೆ. ನಮ್ಮ ದೇಶದಲ್ಲಿ ಒಳ್ಳೆಯ ನೈಜವಾದಂತಹ ಮಹಾತ್ಮಾ ಗಾಂಧಿಯವರು ನಮಗೆ ಏನು ಭರವಸೆಯನ್ನು ಕೊಟ್ಟಿದ್ದರೋ ಅದು ಇವೊತ್ತು ಹೊಳೆಯಲ್ಲಿ ಹುಣಸೇಹಣ್ಣನ್ನು ಕಲಸಿದ ಹಾಗೆ ಅದು ಹೊಳೆಯಲ್ಲಿ ಹೊಳೆಗತ್ತೆ ಕಾಲ ನಮೀಷ ವಾಗುತ್ತಿದೆ ಎಂದು ಕಾಣುತ್ತಿದೆ. ಆದ್ದರಿಂದ ಮತ್ತೆ ಈ ದೇಶವನ್ನು ಜನಸಂಖ್ಯೆ ಅಧಾರದ ಮೇಲೆ ಒಂದು ಕೋಟಿಯೋ ಅಥವಾ ಒಂದೂವರೆ ಕೋಟಿಗಿಂತ ಹೆಚ್ಚು ಜನಸಂಖ್ಯೆ ಇಲ್ಲದ ಹಾಗೆ ಹಿಪಾಲಯ ದಿಂದ ಕನ್ಯಾಕುಮಾರಿಯವರೆಗೂ ಗೆರೆಗಳನ್ನು ಹಾಕಿಕೊಂಡು ಈ ದೇಶವನ್ನು ವಿಂಗಡಿಸಿ ಈ ದೇಶದಲ್ಲಿ ಭಾಷೆಯ ವಿಚಾರದಲ್ಲಿರತಕ್ಕ ಅಂಥತ್ವವನ್ನು ಹೋಗರಾಡಿಸಬೇಕು. ಅರಿತಿ ಮಾಡಿದರೆ ನಮ್ಮ ದೇಶ ದಲ್ಲಿ ಒಳ್ಳೆಯ ಇರುವುದಕ್ಕೆ ಸಾಧ್ಯ. ಇಲ್ಲದೇ ಹೋದರೆ, ನಮ್ಮ ದೇಶ ಭಿನ್ನ ಭಿನ್ನವಾಗಿ ಒಡೆದ ಹೋಗುತ್ತದೆಂದು ನಾನು ಗಂಭೀರವಾಗಿ ನೂಕನೆಮನ್ನು ಕೊಡುವುದಕ್ಕೆ ಇಷ್ಟಪಡುತ್ತೇನೆ. ಮಾನ್ಯ ಮುಖ್ಯಮಂತ್ರಿಗಳು ಅದಷ್ಟು ಈ ಕಡೆ ಗಮನಕೊಡಬೇಕೆಂದು ನಾನು ವಿನಂತಿ ಮಾಡಿಕೊಳ್ಳುತ್ತೇನೆ. ಮತ್ತು ಗೋವಾ ಏನಾದರೂ ಬೇರೆ ಕಡೆ ಸೇರುವುದಾದರೆ ಅದು ಮೈಸೂರಿನೊಂದಿಗೆ ಸೇರಬೇಕೇ ಎನಾ ಅದು ಮಹಾರಾಷ್ಟ್ರಕ್ಕೆ ಕಡಾಖಂಡಿತವಾಗಿ ಸೇರಕೂಡದು ಎಂದು ನಾನು ಹೇಳುತ್ತೇನೆ.

3-00 P.M.

**Sri S. NIJALINGAPPA.**—Sir, thank you for giving me an opportunity to intervene in the debate. I would not be long also in my speech because much of the ground has been covered. The most important part of the debate has hinged on the question of language. True, language ought to play a very important part and it is because of the importance given to language we have as a matter of fact divided the States mostly on the basis of language. Personally, I have sometimes begun to think that this question of language and the division of the country on language basis, has been good at all. This, I am speaking from my own personal thoughts; I am thinking aloud. In fact I discussed this subject after the formation of linguistic States, four or five years later, with the top leaders of the country, namely, Sri Pandit Jawaharlal Nehru and Sri Pandit Govind Vallabh Pant. I suggested that I sometime feel whether we are wise at all in having linguistic States. Pandit called and me and said (this is what exactly he said) “you fellow, are you re-doubting our wisdom; you fought for Karnataka for the last 25 years or more and now you come and say this after having decided this issue. I don't think we can look back; they have come to stay and we have to go ahead.” Pandit Nehru said: “I do not think we can go back. Language is one of the factors that weigh very much in life. We shall watch for some time.” I am quoting this because as my friend Sri V. S. Patil said we are facing a number of crisis. Of course enemies are at our gates. Is it the time when we can quarrel over small things? I for one feel that if these differences are accentuated or made much of by us in any part of the country, there may not be any States at all but we may have a single State for the entire country. Our independence, our development, our economic growth, all these things depend upon the unity with which we work up the Government of this country and support it. We have agreed to have democracy in this country. But all the same, these linguistic States have done very well; they have progressed. Therefore, though we cannot think of again readjusting the

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map of India, or obliterate all the boundaries, a time may come when these small differences may set us thinking. That is one aspect of the case. Then Sri V. S. Patil and one or two other friends stated enemies are at our doors; unity is imperative and we should not quarrel over these things. Very good. But who brought up these differences? Who brought this situation by legislatures who are not directly connected with Goa passing such resolution? Why are we doing this? We are doing because Mysore or Karnataka have been claiming Goa for many years. It is not right to say that we have not made any claim to it. We have been gentlemen enough to restrain ourselves and see what is happening. History is that Kannadigas ruled over Goa even from the 2nd Century A. D. or somewhere there. Nearly 1,400 years they have been ruling. Kadambas ruled for more than thousand years and I am glad to know that there is a descendant of Kadamba rulers in this House and that he has got certain records in his possession. I request Sri B. P. Kadam to make them available to me or to the archives of the Central Government so that some research could be made into them and find out where all the descendants of Kadambas are living and what are the records left behind. That is very good; that is history. It is only during the 16th century that any attempt was made to occupy Goa by Maharashtrians. Till then no rulers of Maharashtra had any claim or anybody ruled over Goa. Till the Portuguese entered Goa there was no question of anybody claiming Goa as theirs. It went from Kannada ruler to Kannada ruler; it went from Kadambas to Vijayanagar Empire, Bahmani Kingdom and then to Bijapur Rulers and in the meanwhile Shivappa Nayak of Ikkeri went and occupied some areas for some time. It may be of interest to know that even today there are documents, I am told with the Portuguese Government wherein they have entered into an agreement with certain rulers who are still there in Goa. Therefore, the last Indian rulers were Kannadigas. But that is history. It is true that during the time of the great Sivaji and his son, an attempt was made to occupy Goa. Whatever be the motivating factors they did not have Goa.

AN HON'BLE MEMBER.—Did he not liberate?

SRI S. NIJALINGAPPA.—In those days everybody liberated the other.

Sivaji has done great things; we honour him. But all the same Marathas as well as Tippu Sultan wanted to liberate not only himself but the country. In those times many were ruling but no body was ruling for any length of time. It was only the Vijayanagar Emperors that were ruling for about 300-400 years. Each wanted to have his own empire or kingdom and went on carrying warfare with each other and to the extent one succeeded he built up an empire. That is the history known to everybody. In fact I am not against the Maharashtrians. The army of Maharashtrians came as far down as Sringeri, a place which is held in reverence. They looted the Sringeri Temple. Then,



when Tippu Sultan came to know that poor Guru had fled away he wrote to him "please come back to your Mutt; I am going to make good everything you have lost". Then he came back. The letters are there. This is a fact that at no time the Goa was ruled by Maratha rulers. They might have come and gone. I am not laying any claim like Maharashtrians. They are our friends. I have great respect for them. Even today I have good friends who are leaders of the country. I have known them all these years. Maharashtrians are as good as any. But the only point now is where should Goa go. There are certain aspects of Goa. First of all the question of language is there; the question of geography is there; the question of economic development is there; the question of integrity of the country is there. All these things will have to be considered. Historically speaking, I am sure Maharashtrians can never lay claim to Goa as such. That is one thing important that history shows. Geographically today Goa is surrounded by Mysore. As Sri Doddameti said it is surrounded by about 80 per cent.

That is why they are claiming Karwar. I can understand it. Geographically, 80 per cent of Goa is surrounded by Mysore. What is the economics of Goa. How is the lay of the land. That area is what is called Malnad. Goa forms an integral part of Malnad. Take for instance its rivers, hills, dales, its mineral wealth, its forest wealth—all these things naturally form part of South Kanara and North Kanara and also adjoining Districts of Belgaum, Dharwar, Chickmagalur, Mysore and Coorg. All these form an integrated area. I am glad to say that the Minister for Agriculture Government of India and you Sir also were present at the time, flew with us over this area and we found how best it could form part of the entire Malnad area. Its industries, its minerals, its forests and rivers could be exploited and coastal line could be exploited for the purpose of building ships, etc. Considering from the point of view of the economic development, it should form part of Malnad area. That is why we are thinking, in fact the Central Government is thinking to develop this area whether it belongs to Mysore, Maharastra or anywhere else. If it is treated as one integrated area, it would be to the interest of Goans and of the entire country and it should be developed as an integrated whole. This is one aspect of the problem.

Let us take the hinterland of Goa. Goa, as a port has never served any part of Maharashtra. The port has to be development further. I think it is necessary which port of the country it has served as an importing or exporting port. In fact, the Vijayanagar Kings imported through this port nearly 48,030 horses. Even during that period, this Goa port was being made use of by the Kannada Kingdom to import whatever they wanted not only from Europe but also from Middle East. It is a historic fact since thousands of years through this port the imports and exports of these vast hinterland were going on. Its important roads connected with the rest of India pass through Karnataka. Therefore, we are repairing those roads spending lakhs of rupees on them. We want Goa to develop-Maharastra also wants development. All of us want to

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develop Goa because, it belongs to the entire country. To-day we cannot think in terms of insular existence. I am sure Maharashtra belongs to me and Maharashtrians should feel that Mysore belongs to them. The entire country belongs to every citizen of the country. It is divided into various States for the purpose of administrative conveniences. I do not understand the vehemence with which this claim for Goa is made by Maharashtra. More than 15 years ago, when, I, as Chairman of a Committee pressed for linguistic States and submitted a memorandum through the Committee that was set up under the Chairmanship of Sri Dhar saying that Goa should form part of Mysore because it was all along a part of Karnataka. But we did not immediately press for merger because, Goa was then not a part of India they were under foreign rule, but made it clear that when it becomes independent, we have to get it because it is our right, as it forms natural part of Karnataka. It may be interesting to you to know that long ago, i.e., during 1952. Karnataka Pradesh Congress Committee passed a resolution saying that though geographical contiguity, economic development, physical features and history considered and everything is in favour of Mysore, Mysore was not going to claim it because, Goa was still subjected to foreign rule and that we would press for it at a proper time. This came up in the Working Committee too. A friend of mine, for whom I have got lot of respect, belonging to Maharashtra and myself discussed with Pandit Nehru. He appreciated the stand taken by the Committee. This gentleman from Maharashtra pressed his claim and said that Goa must be declared as a part of Maharashtra. Panditji never agreed with him. After liberation of Goa I found that certain things were being done. Officers from Maharashtra were sent in large number. I wrote to Pandit Nehru that it was not correct and that it should not be done. I told him both the States neither Mysore nor Maharashtra need send any Officers and he should kindly see to it that Officers from somewhere else in North say for instance Uttar Pradesh and Bihar may be sent. I also made it clear that he must emphatically and definitely state what is the future of Goa. I made myself clear that for atleast 10 to 15 years, it should remain independent. He also made it clear that Goa should remain a part and that nobody should interfere with its development. I write to him a letter and I am glad I get a reply from him categorically stating that for 10 years more, nothing will be done to disturb Goa status. Sir, if you allow me I will read the letter without mentioning the names.

“DEAR PANDITJI,

11th May 1962,  
Bangalore.

A large section of the people in Mysore are very much perturbed over certain developments in Goa arising out of objectionable attempts made by certain sections of Maharashtrians to



have Goa included in Maharashtra State. This matter came up before the Executive Committee of the Mysore Pradesh Committee. A member of the Executive Committee..... who had recently visited Goa gave a report which upset the members.

You may kindly recollect that round about 1952 the same matter whether Goa should be in Maharashtra or in Karnataka was being agitated and the Karnataka Pradesh Congress Committee of which I was then the President passed a resolution to the effect, though historically, culturally and geographically Goa ought to be an integral part of Karnataka it should be for the people of Goa themselves to decide their future as to whether they form part of Maharashtra or Karnataka. The Maharashtra P. C. C. wanted categorically that it should form part of Maharashtra. Both myself and ..... discussed this matter with you briefly and while you appreciated the stand taken by the Karnataka P. C. C. you did not agree with the opinion expressed by ..... The present situation seems to be none too happy and if attempts that are being made by Maharashtrais are not prevented from being carried on further it may give room to undesirable repercussions. I believe the Chief Minister of Mysore has addressed to you in the matter.

I would personally wish that in the matter of the administrative set up there may be parity between Mysore and Maharashtra not only so far as Heads of Departments are concerned but also in the lower ranks. I would even prefer if all the Officers are brought neither from Karnataka (Mysore) nor from Maharashtra but from outside, say for instance U. P. or Bihar. I am personally of the view that nothing should be done to coerce the Goan people either in favour of Maharashtra or Mysore. It must be left to their free choice and that very free choice should come after at least 10 or 15 years and not now. During this period it must be treated as a Centrally administered area. You have expressed this view already and made a statement and this should be made specific and clear and it should be announced in unequivocal terms. I do not want to tire you further on this matter but only request that you may kindly clear the atmosphere in a manner that you think best.

*Yours sincerely, "*

Reply from Panditji is as follows :

*20th May 1962.*

" MY DEAR NIJALINGAPPA,

Your letter of the 11th May. I really do not understand why there is so much excitement over Goa in Mysore and Maharashtra. I have made it perfectly clear that Goa is to

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remain separate and is not going to be joined on to either of these two States. There are going to be very few outside Officers there, and they will be chosen for their competence. We can hardly apportion them by numbers to different States. The person we have chosen as Lieut-Governor is of South India.

*Yours sincerely,*

JAWAHARLAL NEHRU. "

Therefore, it is a categorical statement made by him that Goa should remain apart, and that only after some years it should be left to the Goans to decide whether they want to go to Maharashtra or come to Mysore or remain as a separate State. They should be allowed to develop according to their culture and history. If, after 10 or 15 years, they decide to go to Maharashtra, I would welcome it. I have no objection. Or if they decide to come to Mysore, we welcome them. Anyway, they are not getting out of India. Just after one or one-and-half years of their independence, the first elections were held, M. E. S. and a large number of Members on both sides have said how these elections were conducted, what an amount of confusion was there and how leaders, who ought to have done better, did not do so. As such, the entire elections were conducted in an atmosphere of mis-understanding and confusion. People did not know what to do. That was the first election held after 450 years of rule by the foreigners. No wonder, anything may happen in such a situation. Literacy is very high and the democracy is new there. If you analyse the various returns to the Legislature from various parts and constituencies, you will find that it is only the communal aspect which played the biggest part. It is only in one constituency that Christians have voted for a Hindu and Hindus have elected a Christian. The motivating factor was more communal than political. As Sri V. S. Patil said, it is true the Congress was routed. It is because people did not know whom to vote and they did not know where they stood. I may submit in this connection, that our own friends, who went there to improve the situation, did not clarify the atmosphere.

Then, it was a case of 14 against 16, and here in the latest election, it is a case of 15 against 14. I must congratulate my friends—some of them are very good Lawyers—who want to make the best of the bad bargain. I am not ready to accept it. It is true that it was only one man who voted against. He persisted, but the evil continued. Has it made any difference? At least if they had added one or two Members to the proposed change, we could have accepted. Mr. Patil made the statement that even Mr. Nehru sometimes changed his views. He was one of the finest of leaders I have come across; he never categorically stated that Hyderabad should not be protected and

Chinese people should be continued to be looked on as friends. Even he had to change. Possibly, if he had been here now, he would have taken the necessary steps. I am sure; leadership, even today, is thinking in terms of keeping quiet for some time.

After the elections in Goa, Resolutions have been passed and the Prime Minister has said like this in a speech in 1963 :

“The matter of merger must be decided by the Goans themselves.....If they are allowed to think in a calm atmosphere, with a requisite understanding of the issues and consequences involved, which they are definitely not in a position to do so.....They must have time to settle down and achieve the capacity to think calmly and democratically (I underline the word ‘*democratically*’). The implications have not affected our decision to keep Goa as a Union territory until the time is ripe for the people to decide whether they want merger or not.”

What is it that has changed after this ? After some time, if they decide to go to Maharashtra, we have no objection, and if they decide to come to Mysore, let them not object to it. After all, they should decide for themselves. I am glad that during the five hundred years or even more, a thousand years, they have been able to maintain their language in its purity. In fact, if they had possibly a script of their own, they would have very much contributed to the growth of literature. Even now I find some of the poets are people whose mother-tongue is Konkani. For example, Mr. Govinda Pai and others.

After the elections, the Congress Parliamentary Board resolved on April 7, 1954, when Pandit Nehru was present, as follows :—

“The Board considered the future of Goa and decided that for another 10 years Goa will continue as a Union territory and there should be no change in the present status. After that, the views will be ascertained and final decision will be taken in accordance with their decision.”

Why should there be this haste now to have them included ? Is it because there is a suspicion in some quarters that if Goans are allowed to develop themselves and benefit by the democratic rule for some time, they would not join them ? What is the inference to be drawn ? Why should they not be allowed to develop themselves ?

Sri B. P. KADAM.—Goans do not want it ; Konkani people do not want it ?

Sri G. V. GOWDA —Parliament should make an enactment, Sir.

Sri S. NIJALINGAPPA.—Mr. Patil asked whether we as States can take any interest in the matter. We never took any action. Even though we have urged during the last 15 years that Goa should form a part of Karnataka, we never made it known except to the Centre. We wanted the Goans to decide for themselves. Therefore, our appreciation and our appreciation of the fact that we should not do anything to upset

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Goans, should not be mis-understood to mean that either we have no case or we are indifferent to it. We are very much interested in Goans, because Konkani speaking people are in greater number in Mysore.

After the inquisition in the sixteenth century, Hindus and even some Muslims ran away from Goa, because they did not want to face the cruel treatment. So, they ran away. They ran both north and south. They ran south is evident because majority are there. If they have gone north, as my friend Mr. Kadam says that lakhs of people are there, what has happened to their language?

*(Sri Kadam stood up)*

Mr. SPEAKER.—A little patience on the part of the Hon'ble Member will do no harm to the Debate.

Sri S. NIJALINGAPPA.—If lakhs of people ran away, where are they found? Are they found in the surrounding districts? Are there any people who would speak Konkani?

Sri B. R. SUNTHANKAR.—They are found from Belgaum to Gwalior. In fact, once Goan Saraswaths ruled Gwalior.

Mr. SPEAKER.—Saraswaths did not originate in Goa.

3-30 P.M.

Sri S. NIJALINGAPPA.—Figures and facts speak more than fiction or imagination. Let us see. In 1921, Konkani people said: 'don't take us for Maharashtrians; we have nothing to do with them; ours is a more ancient language; please enumerate us separately in the Census Report.' That was accepted because the entire Konkani speaking people passed a resolution. They held a Conference in Bombay and passed this resolution. Since 1921, in the Census Records, they are enumerated separately. I have not got the latest figures. You may add 10 per cent to the 1951 Census figures and that will give the latest figures. In 1951, possibly less than 6 lakhs of people lived in Goa. In Goa, Konkani speaking population is possibly 97 per cent. Their mothertongue is Konkani. That is what Goans are linguistically. Then how else others are distributed? In 1951 Census, the total Konkani speakers are 6,39,020. It may be now 7 lakhs; they are distributed as follows:

North India	...	132
East India	...	319
South India	...	3,23,051
West India	...	3,14,149
Central India	...	1,366
North-West India	...	3

So, the concentration is in West and South India. How is it divided :

South Kanara	...	2,37,772
Coorg	...	3,515
Malabar	...	4,183
Madras	...	2,368
Bangalore City	...	4,013
Chickmagalur	...	7,817
Shimoga	...	11,505

The last three are borders of Goa and parts of Malnad. Now coming to Bombay these are the figures of Konkani speakers :

Greater Bombay	...	1,29,943
North Kanara District	...	1,53,737
Belgaum District	...	6,730
Dharwar District	...	6,194
Thana	...	1,795
Rathnagiri	...	2,417
West Khandesh	...	2,498
Poona	...	1,561

These are the figures of people whose mothertongue is Konkani. Then there was no tussle whether they should go to Maharashtra or Mysore. These are the figures which have been enumerated in 1951 Census and it shows that the biggest concentration where there was 6 lakhs.

Sri B. R. SUNTHANKAR.—People in Rathnagiri are Konkani speakers but they have not shown as Konkani speakers in the Census; they are more than 15 lakhs.

Sri S. NIJALINGAPPA.—Let me accept that position. Supposing there are 10 lakhs. What has happened during the last 300 to 400 years? Have they forgotten Konkani.

Sri B. R. SUNTHANKAR.—They speak Konkani at home.

Sri S. NIJALINGAPPA.—These people speak Konkani at home and something else later. I will come to that later on. It shows definitely one thing, namely that in Maharashtra, Konkani has practically evaporated and people do not feel that they are Konkani but they are Maratas, whereas in Mysore we have allowed them to develop Konkani and to have their language as the mothertongue and take pride in being so and get themselves enumerated like that. They pride themselves in saying that their mother tongue is Konkani whereas, if it is true, lakhs of people there have forgotten they are Konkani. What would then happen to Goa? We want that language to prosper and we want that language to progress.

Sri B. P. KADAM.—What is the view of all the local bodies in Karwar and Belgaum?

Sri S. NIJALINGAPPA.—I know this is politics.

**Sri B. R. SUNTHANKAR.**—One piece of information. Just now you have said that all the Konkani people in Rathnagiri and Karwar have forgotten Konkani. That is not a fact. If you go through even the current Marathi literature, you will find that conversation in our short stories is in Konkani. They speak Konkani at home.

**Mr. SPEAKER.**—In Marathi literature there is Konkani prevailing. Marathi is not a mother-tongue or the daughter rules the mother.

**Sri S. NIJALINGAPPA.**—I repeat, how could it be they fail to take notice that Konkani is their mothertongue? The most vital fact, if Konkani is their mothertongue, they would have taken pride in that and not forgotten that pride.

**Sri B. R. SUNTHANKAR.**—They do not make a distinction between Konkani and Marathi. They take it as one. We consider Konkani as our own language.

**Sri S. NIJALINGAPPA.**—If Konkani is a separate language in Maharashtra they would have taken pride in saying that Konkani is a separate language.

**Sri B. R. SUNTHANKAR.**—They do not say Konkanaasthas. They say Chitpavans.

**Sri S. NIJALINGAPPA.**—Konkanis are fairly conservative. They have not given up their language. I know them fairly well. They won't give up their language. Wherever they meet, though they know Kannada very well or English very well, they will speak in Konkani.

**Mr. SPEAKER.**—We ran away from Goa to preserve that. We do not want to lose it or forcibly taken away by foreigners.

**Sri S. NIJALINGAPPA.**— If I want water, they forget that I am there and speak in Konkani. It is stated that the languages are part of the same language and therefore it is a subsidiary language. If they speak Konkani at home, then the second language that they speak must be Marathi. So far as Konkanis are concerned, if the first language is Marathi then the second language should be Konkani, what is the fact? We shall analyse these things. In South Kanara District, people with Marathi as mother tongue are 49,991. What is their second or subsidiary language? If Marathis know something of Konkani, then Konkani must be the second language. Only 6 out of 49,991 people know Konkani as second language; people who know Tulu as sub-language are 23,759 and those who know Kannada as sub-language are 12,662; then people who have Konkani as mother-tongue are 2,37,772; of them how many should know Marathi? Atleast a large percentage should know? But it is only 27 out of 2,37,772 that know Marathi. Those who know Kannada are 1,12,822 and those who know Tulu are 59,263. I now speak of Old Mysore State; people who have Konkani as mother-tongue are 27,226; Out of them those who know Marathi as subsidiary language or second language is 57; those who know Kannada is 18,902.

## Marathi mother-tongue in Mysore State—Old Mysore State :

	1,34,000.
of them how many are Konkani ?	12.
Subsidiary language Kannada :	91,000
Telugu :	6,000
Bombay State : Konkani mother-tongue :	3,13,677
Second language Kannada :	77,714
Marathi :	38,768
So most people know their second language is Konkani.	
Marathi mother-tongue :	1,58,50,000
of them Konkani speaking :	3,878
Kannada	2,27,000
Telugu	6,552

Sri B. P. KADAM.—Where do you get these figures from ?

Sri S. NIJALINGAPPA.—These figures are from the Census Report of 1951—published by the Government of India—under its Department Vol. 3, pages 27, 29, 14, 13, 12, 46, 47, etc. I will give the whole thing to you.

Then Greater Bombay : Marathi speaking people 12,36,000 subsidiary language Kannada 4,249, Konkani—1,710.

North Kanara—Konkani speaking mother-tongue Konkani : 1,58,337 subsidiary language Kannada 68,716 second Marathi subsidiary 5,210.

Marathi mother-tongue—36,000—in North Kanara Subsidiary language kannada 12,000 Konkani 1,068. These are the figures. If it is the claim that this Konkani is a part that has sprung up from Maharashtra, why should they not know it even as a second language. Sir, these are facts. I say there is nothing in common. They are absolutely different. It may be within the orbit of Maharashtra. Gujarathi is also within the orbit of Maharashtra. Most languages are within the orbit of Maharashtra, except the Dravidian language. I claim that a majority of Konkani speaking people are in Mysore and they are mine. It is therefore I say that if language is to decide the issue, they have to come to Mysore because, if they are interested in Konkani speaking people, they have to come to a place where they have the largest number of people just adjacent to them. That would be more rational. Simply because something is passed by a majority of one vote, we cannot accept it. I have received a number of telegrams. They say the stand of Mysore is most welcome ; we are happy that you are saving us from the Maharashtrians. I do not say Maharashtrians are bad. If after due consideration, they go to Maharashtra I will agree. But let them develop. Let them think. And if after some time, they want to come to you, I will not hesitate. But let them think. Because after all, they are part of India. If after some time, they want to come to Mysore, do not stand in their way. That is the position I want to take. So far as my Government is concerned, that is the position. It must be left entirely to them. Sir, they make much of Bombay. Bombay has a Konkani population of 1½ lakhs. How is it made up. It is made up of

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people who go there from Goa and stay there. I am sorry to say Bombay takes a large number of cooks and persons of the opposite sex for purposes which I do not want to say. But it is a fact. I am sorry to say that. They are hon'ble citizens of this country.

**Sri B. R. SUNTHANKAR.**—That is a small number, Sir.

**Sri S. NIJALINGAPPA.**—Even that small number counts. Bombay has got 1½ lakhs—2/3 of people come from Goa and 1/3 of people from north Kanara and South Kanara. And Sir, it must be a matter of pride to say that mostly Konkani speaking people go and establish their hotels and make money there. So, even that much of population out of one lakh remains in Bombay they have migrated from Goa and the rest of course we sent from here.

Sir, apart from that, is it contiguous? Goa is separated from Bombay town nearly about 300 miles possibly as the crow flies. I accept Bombay is a big city. It is said that more than 5 lakhs of Kannada speaking people are there. Nobody can prevent them. Any body can reside in any part of Mysore and in Bangalore. They are entitled to it. Such being the case, why not think of all these things. If language is the most important factor to be considered, they are and they do form part of Mysore, because the largest number of Konkani-speaking people are in Mysore State. It is to their interest to do so. Let them develop; let them carry on. So far as Mysore Government is concerned, we have promised them every possible help so that they may develop. So also possibly Maharashtra has done. It is the duty of every State to do so. They wanted power. We could ill-afford to give power just now, because we have added only one lakh of Kw. We want much more. We want much more power to give to projects. Even then, we have said we will give 5000 kW. immediately and 10,000 kW. in the course of this year up to a limit of 15,000 kW. They have to develop their industries.

This is our attitude so far as this problem is concerned. We would not have taken up this resolution but for the fact that after there has been a resolution by the Bombay Legislature, we would be failing in our duty if we do not express ourselves. We have restrained ourselves. We did not express ourselves because we did not want to queer the pitch so to say, particularly when there are so many problems facing us. But when Maharastrians people have passed a resolution, when they the Konkani are against the resolution passed by the Bombay Legislature—I may tell you Sir, from what I know, all the Konkani speaking people from Goa, quite a number of them—

**Sri B. P. KADAM.**—Their address ?

**Sri S. NIJALINGAPPA.**—I can give their address. But why is he so keen—I am rather intrigued. I do not know what he will do with them. That is why I am afraid of giving the address. I know



Mr. Kadam is a good man. I do not know what his friends will do. Therefore, Sir, I do not want to take up the time of the House by giving details. I have received a number of telegrams today.

**Sri B. P. KADAM.**—It may be bogus.

**Sri S. NIJALINGAPPA.**—If my statement is bogus, then everything that is said is also bogus. I must say what is said in the press is bogus. Even the Resolution of the Bombay Assembly is bogus, because it has merely appeared in the papers. That is the point. Let people understand, let the leadership in this country understand that faced as we are with so many problems both inside and outside, it may not be part of wisdom for us to take up such issues now. I am definitely of that view.

† ಶ್ರೀ ಎ. ಜೆ. ದೊಡ್ಡಮೇಟಿ.—ಸ್ವಾಮಿ, ನಾನು ಹೇಳಬೇಕಾದದ್ದನ್ನು ಮೊದಲೇ ಹೇಳಿದ್ದೇನೆ. ಆದರೆ ಒಂದೇ ಒಂದು ವಿಷಯವನ್ನು ಹೇಳುವುದಕ್ಕೆ ಅಪೇಕ್ಷಿಸುತ್ತೇನೆ. ಅದೇನೆಂದರೆ, ಮೊನ್ನೆ ನಡೆದ ಚುನಾವಣೆ ವಿಷಯ. ಅದು ನಿಲ್ಲಬೇಕು ಎಂಬುದು. ಅದರ ಬಗ್ಗೆ ನಮಗೂ ನಮ್ಮ ಕೆಲವು ಮಿತ್ರರಿಗೂ ಭಿನ್ನಾಭಿಪ್ರಾಯವಿದೆ. ಅದನ್ನೀಗ ಹೇಳುವುದಿಲ್ಲ. ಗೋವಾದವರಿಗೆ ಕೆಲವು ದಿವಸಗಳ ವರೆಗೆ ಅವಕಾಶ ಕೊಡಬೇಕು. ಅಮೇಲೆ ಅಭಿಪ್ರಾಯ ತಿಳಿಯಬೇಕು. ಗೋವೆಯು ಅಸೆಂಬ್ಲಿ ಅಥವಾ ಡಿಸೆಂಬರ್ 6 ರಲ್ಲಿ ಚುನಾವಣೆಯಲ್ಲಿ ಬಂದು 6 ತಿಂಗಳಲ್ಲಿ ಇನ್ನೊಂದು ರೆಫರೆಂಡಂ ತೆಗೆದುಕೊಳ್ಳಬೇಕೆಂದು ಬಾಂಬೆ ಚೈರ್ಮನ್ ಸಂದರ್ಶನ ಕೊಟ್ಟಾಗ ಹೇಳಿಕೆ ಕೊಟ್ಟಿದ್ದಾರೆ. ಅದರ ಅರ್ಥವೇನು, ಈಗ ಆಗಿರುವ ಚುನಾವಣೆ ನಿಲ್ಲಬೇಕೆ, ಬೇಡವೆ ಎಂಬುದನ್ನೆಲ್ಲ ಅವರು ಹೇಳಿದ್ದಾರೆ. ಅದರ ವಿರುದ್ಧ ಮುಖ್ಯಮಂತ್ರಿಗಳು ಹೇಳಿರುವುದು ಯೋಗ್ಯವಾಗಿದೆ.

ಇನ್ನು ಅಲ್ಪಮತ ಮತ್ತು ಬಹುಮತದ ವಿಚಾರ ಹೇಳಿದ್ದಾರೆ. ಯಾವುದೇ ಆಗಲ ಕನಿಷ್ಠ 2-3 ಆದರೂ ಬಹುಮತವಿರಬೇಕು. ಮೂರನೆಯದಾಗಿ ಶಿವಾಜಿ ಮಹಾರಾಜರ ವಿಷಯ. ಅವರ ವಿಷಯದಲ್ಲಿ ಎಲ್ಲರಿಗೂ ಗೌರವವಿದೆ. ಅದನ್ನು ಲಕ್ಷ್ಯದಲ್ಲಿಡಬೇಕು.

ಇನ್ನೊಂದು. ಕರ್ನಾಟಕಕ್ಕೂ ಮತ್ತು ಮಹಾರಾಷ್ಟ್ರಕ್ಕೂ ಇರುವ ವ್ಯತ್ಯಾಸವೆಂದರೆ ಮಹಾರಾಷ್ಟ್ರದವರು ಗೋವೆಯನ್ನು ಈಗಲೇ ತೆಗೆದುಕೊಳ್ಳಬೇಕೆಂದು ಹೇಳುವುದು, ಕರ್ನಾಟಕದವರು 10 ವರ್ಷಗಳಾಗಲಿ, ನಂತರ ಬೇಕು ಎಂದು ಹೇಳುವುದು. ಮಹಾರಾಷ್ಟ್ರದವರು ಅಗ್ರಿಸಿವ್ ನೇಷರ್ ಎಂದು ಹೇಳಬಹುದು. ಈಗ ಅವರು ತೆಗೆದುಕೊಂಡಿರುವ ನಿಲುವೆಯೂ ಕೂಡ ಅಗ್ರಿಸಿವ್. ಆದರೆ ನಮ್ಮದು ರಕ್ಷಣಾಕಾರ್ಯ. ಈ ಮಾತನ್ನು ತಿಳಿದು ಈ ಸಭೆ ಯೋಗ್ಯ ನಿರ್ಣಯ ಕೈಕೊಳ್ಳಬೇಕು ಎಂದು ನಾನು ಅಪೇಕ್ಷಿಸುತ್ತೇನೆ.

**Mr. SPEAKER.**—Now, what about the amendment of Sri B. R. Sunthankar? I requested him to give me an answer.

**Sri B. R. SUNTHANKAR.**—Sir, the main part of my amendment has been disallowed. I have stated therein that the right of self-determination has already been exercised by Goan people and my intention was...

**Mr. SPEAKER.**—May or may not have been his intention. I cannot allow that amendment.

**Sri B. R. SUNTHANKAR.**—The main part of my amendment is disallowed, and the remaining portion is only verbal. It is of no use pressing for this. I withdraw my amendment.

**Mr. SPEAKER.**—Does the House grant leave to Sri B. R. Sunthankar to withdraw the amendment?

**HON'BLE MEMBERS.**—Yes.

**Mr. SPEAKER.**—Leave to withdraw the amendment of Sri Sunthankar is granted.

*Amendment was, by leave of the House, withdrawn.*

**Mr. SPEAKER.**—I will put the motion to the vote of the House.

The question is:

“That this House notes with deep concern the Resolution adopted by the two Houses of the Maharashtra State Legislature at a special sitting on 10th March 1965 on the motion of the Chief Minister of that State proposing the merger of Goa with Maharashtra. This resolution amounts to a negation of the policy laid down by the late Prime Minister Jawaharlal Nehru that the people of Goa should have the right of self-determination as to its future. Every consideration bearing on the history, culture, language, geography and economy of Goa would support its merger with Karnataka rather than with Maharashtra. It is nevertheless the considered opinion of this House that the policy laid down by the late Prime Minister concerning the future of Goa should be honoured both in letter and in spirit by all concerned. This House is therefore clearly and emphatically of opinion that the people of Goa should have the right to determine their future and to that end Goa should continue to have Self-Government for a period of ten years from the date of liberation of Goa. If however, there is to be any change in the policy in favour of early merger of Goa, this House strongly urges that such merger must be only with Mysore.”

(Mr. Speaker declared that “Ayes” had it.)

(The Speaker having declared that the Ayes had it the motion was adopted.)

**Sri B. R. SUNTHANKAR.**—I want a division, Sir.

**Mr. SPEAKER.**—Members do not read the rules. They do not remember them, and then...sleep over the time. Sri Sunthankar, did not ask for a poll at the time I announced.

**Sri B. R. SUNTHANKAR.**—I asked, Sir, but you did not pay attention..

**Sri V. S. PATIL.**—When you were declaring the result, you were looking that side, Sir. We could not catch your eye.

**Mr. SPEAKER.**—I will consider that. We will now rise for half-an-hour for tea-break.

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*The House adjourned for Recess at Four of the Clock and reassembled at Thirty Minutes past Four of the Clock.*

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[MR. SPEAKER in the Chair.]

MR. SPEAKER.—I have received a request which is a very legitimate one, that certain members wanted on record that they have opposed the Resolution and voted against it. The following seven members have opposed the Special Motion :

Sriyuths :—

1. B. R. Sunthankar
2. V. S. Patil
3. B. P. Kadam
4. N. O. Samaji
5. L. B. Birje
6. G. K. Manvi
7. Bapu Rao Hulsurkar.

I have accepted that it will go into the records.

SRI B. P. KADAM.—Sir, I was deeply hurt when the Hon'ble Chief Minister remarked about women of North Kanara and South Kanara. I respectfully submit that it may kindly be withdrawn.

MR. SPEAKER.—There was a very vague reference and not so specific. There are good people and bad people everywhere, all over the world, not only in this country or in this area or that area ; it is well known.

Now we pass on to the next item.

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### SUPPLEMENTARY AND ADDITIONAL DEMANDS FOR THE YEAR 1964-65.

*Demand No. 11* :—Taxes on Income other than Corporation Tax.

SRI S. R. KANTHI.—Sir, on the recommendation of the Governor of Mysore and on behalf of the Hon'ble Minister for Finance, I beg to move :

“ That a further sum not exceeding Rs. 10,900 be granted to the Government to defray the charges which will come in course of payment during the financial year for the period ending 31st day March 1965, in respect of “Taxes on Income other than Corporation Tax.”

MR. SPEAKER.—Motion moved :

“ That a further sum not exceeding Rs. 10,900 be granted to the Government to defray the charges which will come in course of payment during the financial year for the period ending 31st Day of March 1965, in respect of “Taxes on Income other than Corporation Tax.”